

LEND A HAND.

A RECORD OF PROGRESS.

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We are glad to begin the year by publishing the reports of the Indian Associations of Massachusetts and Connecticut. We are especially desirous of calling the attention of our readers in New England to the work of these and similar societies in the other states.

The public interest in the welfare of the Indians, who are what it is considered proper to call the wards of the United States Government, has certainly increased in the last thirty years. In the year 1865, Charles Sumner said, in a sad conversation with the writer of these lines, that the reason no man attacked the Indian problem was that everything which the government was doing must be reformed, the whole edifice must be overthrown, the foundations must be taken out, and a new edifice built from the beginning. This was almost literally true.

Under the very intelligent administration of General Grant, a series of measures began from which to this day a steady improvement has been made. The Indian Commission, which he founded, is still in existence. It is snubbed by the Indian Bureau, it is looked at with contempt by the people who want to make money out of Indian contracts. But it exists, and it is very likely to exist; and the old scandals of

deficient stores, and fortunes made by government appropriations, may be said to be now nearly at an end. A body of competent men, who have character to maintain, buys everything which the government buys for the tribes, and it would be fair to say that an Indian on the Plains receives a better blanket for his money than any one of the readers of these lines can buy at the blanket shop nearest his own home.

Such appeals as Helen Hunt's and George Kercheval's have not been without their effect on the rather sluggish conscience of the nation. The phrase, "A Century of Dishonor," was too strong. It can hardly be said that negligence or ignorance alone could warrant a charge of national dishonor. The worst that can really be said of the Indian administration of the government, from George Washington's day to General Grant's, is that there was no continuity of system. Undoubtedly, it was at times in the hands of wicked or selfish men. Undoubtedly there were administrations in which the leaders regarded the white race as having certain rights which were not shared by the red race or the black race. But, on the whole, the nation meant to do the right thing. The trouble was that a dozen different schemes for doing the right thing were set on foot between Washington's time and General Grant's. Nobody remembered what these schemes were, as office-holders changed from time to time, and so it would be that, when a treaty had been made, to last "as long as the sun should shine or waters flow," there was nobody who knew that that promise had been made. Possibly we confess to dishonor in acknowledging such ignorance or forgetfulness, but it seems to be a misfortune which belongs to republican government, that such governments have less power than have absolute monarchies for preserving the traditions of administration. However this may be, the national conscience is now awake to the discharge of duty to the Indians, if anybody can find out what that duty is.

Among the discoveries which have been made, one may be regarded as established. It is the discovery that the savage system of tribal government must come to an end. It follows

that our treaties with separate tribes, are but so many annoyances and hindrances in the discharge of our duty to the men and women, children of God, to whom we want to do our duty. Now it is very hard, when a nation has bound itself to a tribe by a treaty which is to last "as long as the sun shall shine," for that nation to say to that tribe, "This treaty was a mistake, and therefore we will not execute its provisions any longer." The hope must be that, with the increasing intelligence of the members of those tribes, the folly and fatuity of these treaties will be seen by them as well as by the nation that makes them, and that they may be buried in forgetfulness by common consent, as in the old times a tomahawk was buried at the end of a war.

Whatever could have been said a generation ago, no man or woman can now say that there is no place in which we can help in this work. Every man can do his share in making public opinion generous and honorable. Every man can sustain the members of Congress who make this subject their specialty. Every man, or every woman, can ally himself to the local society nearest him which has this matter in hand. Every one can take interest in the work of the national Indian Associations, and sustain them in the very wide range which they have taken to themselves in the subdivision of these affairs.

Any reader who will carefully read the Massachusetts and Connecticut reports will see what these societies have in hand. It is quite possible to make a local society in a single town, which shall take in charge some specific work among the tribes at the West. Miss Anna L. Dawes kindly makes herself a central agent, by whom any such local society may know of some field of work in which it may engage itself.

It is encouraging to be able to say that the recommendations of the Mohonk Conference are so cordially received by the Indian Committees of Congress that, whether the partisan Indian Bureau likes them or not, it is generally obliged to follow on their lines and carry them out. It has become easier to do what the friends of the Indian wish done than it is to stand in opposition.

It seems it is too much yet to expect that a new administration shall overlook the so-called plums of salaries to be given in the Indian Office. It seems we still have to undergo the change of servants at the end of four years. But it is in our power to remind these people that they are our servants, and that they must do, in the end, what the people of the United States say that they must do.

A NEW HOPE FOR CHARITY.

BY MR. JOHN GRAHAM BROOKS.

I beg of you at once to believe that I am not going to spend any time in idle speculation, nor ask you to think about anything that is far off from your work. I do not believe that anything is of more definite importance for charity work on its practical side at this moment than the fact that the air is charged everywhere with the vague, uncertain thing we call Socialism. I do not exaggerate when I say that the essential work of the Associated Charities, whether in Germany, or France or England, is at this moment having something like a life-and-death struggle with Socialism. Even in London, where I believe that charity is organized on the lines of the best intelligence, you cannot talk with the busy people whose opinions we value, whether it is the statisticians like Charles Booth, or the hard workers in charity like Samuel Barnett and a host of others, without hearing severe criticism of the London Charity Organization Society. And the moment we inquire into this criticism, we find it nothing but the socialistic spirit. And we all know that the literature of Socialism treats charity, wherever it touches it, with hatred and contempt. I have talked with scores of socialists, and I have never heard but one speak a good word for that kind of

An Address before the Associated Charities of Boston, at their annual meeting, Nov. 9, 1893.

charity that is represented here. It is no exaggeration to say that the charities of the world are on the defensive before Socialism. If it is not quite true here, it is only a question of weeks or months before it will be as true here as anywhere in the world. What does this mean?

The kind of charity upon which we have been brought up rests upon an order of thought; upon certain ideals and methods, that had been distinctly thought out by persons who had worked out the theoretical as well as the practical side of charity. In this theory the stress is laid upon voluntary giving, and upon the duty of self-help. Now the socialists say that such charity is all wrong, and ought to be done away with. They say it is founded upon an order of ideas that is absolutely unjust. And why? Because they hold that your poor people are not primarily poor because of any fault of their own, but because the social structure out of which they were born is wrong, and that, if we only knew enough to trace its causes we should find that society is to blame, and therefore responsible for the existence of this crowd of the poor. That point seems perfectly commonplace as I state it, but I want to carry it a little farther and see what it means. And in order to do that I want to use two illustrations.

In Germany has been introduced a system of insurance, which tries to secure thirteen millions of workingmen and women against the chances of poverty. In order to make that great mechanism work they have had to study the causes of poverty, as I think it has never been studied anywhere in the world, and to collect infinite statistics upon every variety of this problem. Now, if you could see upon a great chart, that, in a certain trade, like a great deal of the coal and iron trade, that after the sixth or seventh hour, the line of accidents rises in a remarkable way; if you knew further that this trade necessitated working for more than six, or even eight hours; if you knew also that that work were necessary to society; would you say that such workers were responsible for their poverty if accident threw them back, scores of them, upon charity?

Another illustration will make this clearer. If you had a son who was dependent upon his wages for a living, and a perfectly trustworthy informant could tell you, as you were deciding between different trades for him, that in one trade the dangers that might bring him back upon charity,—dangers of accident or of ill health,—were, let us say, *ten*, and that in another trade the dangers were *thirty*, and in another trade still, the dangers were *sixty*, what would you do with your son? You would say, "Of course my son shall not go to any trade where the dangers are three or six times as great as in another." But you are instantly told that civilization cannot go on unless somebody goes to that trade. Then would you not say that he must have a much higher wage, or that he must have some sort of insurance, some protection that should be adequate to these extra risks? It is a simple matter of justice where, as in some kinds of mining industry, there is twenty times the danger that there is in certain other trades.

We cannot discuss that problem, we cannot make people face it and see all that is implied in it, without seeing at once that there is an atrocious injustice going on in our industrial life, of which we are just beginning to find out the explanation. It is only because the Germans are a little ahead of the rest of the world in knowledge of the facts that public opinion there has turned about, and that they are beginning to adjust their legislation and their charities to these facts. In some of our trade-unions, ten per cent. or more of the members are walking the streets, and in many crafts, a far higher per cent. from no fault of their own, but because of the great movements in the industrial world, which have set adrift vast numbers of hard-working men and women. Who of us would claim, if we knew all about it, that it was their fault? And if it is not their fault, what does that mean for our ordinary thought about charity? Are we going on in the future, holding to the old idea that no one has a right to a living, a right to support under all circumstances, the things for which the old charity has fought as for its life?

In thinking of this subject, I have turned over some dozen economic books, and with only one exception, and that a very modern one,* they say that we must not admit that anybody has a right that can be urged in justice, to receive help, because it is socially dangerous. But whether we like it or not, that theory is going out of the world every day. The German authorities are full of the new thought. They have not rejected the old altogether, but they have modified it, and generally admit that the justice side must have, at least, a far larger field than it has had. I want, therefore, first of all, to admit that we have a great lesson to learn from the socialists, and that we cannot learn it too soon.

I come now to my other object, which is to distinguish between these two methods, in the hope of making my point perfectly clear. I will take for an illustration the question that is before us just now more than any other,—the question of the unemployed. It is driving nations to their wits' end to meet it all over the world, and not to see

*Professor Ch. Gide, *Principes d'Economie Politique*, pp. 585.

There is great significance in the attitude of very different types of Governments at the present moment on this subject. The new law in Denmark reads: "The repugnance felt by the decent poor towards the workhouse and their readiness to endure considerable privation rather than enter it, *is reasonable*," &c. The last annual of the New Zealand Report of the Bureau of Industries, says: "The present system of charitable aid is faulty in the extreme—" In Nov., 1892, in a circular issued by the English Local Gov't Board, we read, "The spirit of independence which leads so many of the working classes to make great personal sacrifices rather than incur the stigma of pauperism, is one that deserves the greatest sympathy," &c. "What is required in the endeavor to relieve artisans and others who have hitherto avoided poor law assistance, and who are temporarily out of employment, is—
I. Work which will not involve the stigma of pauperism," &c.

We see the same thing in the enormous petition now going to the Swiss Federation for the legal changes which shall admit the "right to work." All this, whether desirable or otherwise, is a world movement that grows apace with the extension of an educated democracy. It means not only a sharper distinction between poverty and pauperism, but that clearly undeserved want should be dealt with upon principles which the official and voluntary charities have refused to recognize.

this and understand it, is to misread every whit of the charity problem. Where we cannot deal with the question of the unemployed, all other phases of our charity are embarrassed most seriously. A friend said to me the other day, "That may be so in Germany, but it is not anywhere else. It is because of the army." But in Switzerland we find the most democratic cantons fighting the question of the unemployed, and admitting frankly much of the Socialistic doctrine. In the larger cities of France it is just as much a problem as it is in new countries like Australia and even New Zealand. And in looking at this problem, I think we may come to distinguish between the two methods,—the method that you represent, and the socialistic method, which with every day will attack it more severely, and will to a certain extent undermine it.

There is a great deal more evidence than we know what to do with, that a half or a quarter of this unemployed class are unemployed, not because society is wrong, as the socialists assert, but because of certain unhappy weaknesses, certain vices and faults in their own character. If there is evidence for anything in this world it is that, so far as that class extends, the one danger lies in not throwing the responsibility directly upon them. I could recall here the experiments which have been tried literally in scores of cities, where, just to test the matter, thousands of men and women have been offered work, but refused because begging was easier. Only a fifth or a quarter of them after a few days, showed that they cared for work at all. What would become of our charities if this generous mantle were thrown over the whole class of the unemployed, and no test whatever were applied? I need not try in the least to prove that point.

Whenever Labor Organizations or Socialist City Councils have had to take upon themselves the actual, practical burdens of charity administration, they grow cautious, wise and safe. They are certain, so far as they have opportunity, to recognize the real worth and necessity of the Associated Charity principles.

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We have just now a bit of telling evidence about this. We have seen every year the attack against charity growing stronger from the side of Socialism. We have seen in the French communes, that, the moment Socialism got the power in the city councils, the very first thing they begin to attack, is charity. The first thing they try to reorganize, is charity on the basis of justice, throwing its mantle over all. It is a part of the socialistic theory that the school children should be fed if they need it. In many European cities, the experiment has actually been tried. When it is tried in these French communes, what happens? You answer my question before I can, because you have had experience. The children of the bourgeois, the better-to-do class, and the artisans, instantly began to crowd for this free food. They could have been told that this would happen by any worker of the Associated Charities, but they had to learn it by experience. But no body of people ever in the world, learned more swiftly, and as soon as they saw that their scheme was to be wrecked by the coming in of a class they never dreamed of, they modified that scheme. How? Precisely upon the line of the Associated Charities, by making certain individual tests, by which it could be told whether this individual scholar was in need of one or two meals a day, or of none. They have tried five different experiments, and in every single one the result is precisely the same, and will be to the end of the story:—namely, they have had to come back into line, as it were, with this great body of hard-won experience such as you represent here. Your central ideas of co-operation, investigation, and friendly visiting, are so permanently good and necessary, that it is a social misfortune to have them ignored or misunderstood.

In London I saw again recently two leaders of English Socialism. Years ago they had all the old scorn and contempt of charity. I had long talks with them about the question of charity. One of them has had experience on the London County Council; the other had been at the pains to attend the conferences of the Charity Organization Society,

and to study the method of their work. What had they to say? I can put their opinion in a sentence. One said, "We have simply got to take back tracks in our management of charity." And he added, "As soon as we get control of the charities, we will make it hotter for the whole dead-beat class than ever the respectable people did, or than the Charity Organization Society ever dreamed of doing."

That brings me to the end of my story. The power of the Associated Charities is far greater than any of us realize, because it is gathering up the experience that is necessary, not only to do the work that is on our hands, but also to harmonize certain great hostile forces that are shaking the foundations of charity. We have three of these forces: first, the socialistic force; second, the trade organizations, which in their isolation have almost no connection with our work; and third, such work as corresponds with that of your society here.

I believe there is perfectly specific evidence that we want nothing for our charities just now so much as a clear idea what this hostility means, and what the Associated Charities can do in convincing those who will take the pains to find out the truth, as it is forthcoming in the experience of any of the older organizations. The trade organizations are so vitally related to us in all questions of the unemployed that we cannot take one clear step toward a solution until we come into some sort of relation with them. For the dead-beat element we must have widely and severely organized tests of work paid below the market rates. From this the stigma *cannot* be removed, neither ought it to be. For the other class which is willing to work, but can't find it—the class, to a large extent at any rate, out of work, from far-off causes, over which it has no control, we shall every day be more and more driven to organize some methods of work to which this type of the unemployed can go without shame. If the administration of this kind of work for the unemployed, is not taken wholly by the city, but also by the labor organizations, its success will be far more surely secured. No success has

as yet been so complete as that of Marnheim, where much of the responsibility of doing the work for the unemployed was thrown directly upon the Labor Organizations. The hostility of the Socialist groups toward the city charities was thus checked, and the critics also forced to learn how severe was the problem in hand. The next great step in charity work I believe to be this *democratizing* of its administration. It must come not only to teach the Socialists and Trade Unionists a very difficult lesson, it must come also if only to fill the gulf now widening between these groups, and official and voluntary charities. Socialists and Trade Unionists will learn their lesson only so far as definite responsibilities are given them.

It is because I believe such relation can be formed that I speak of "A new hope for Charity." If you had merely to carry on your heavy dead load of want and misery in the face of steadily growing animosity from Socialist and Trade Unionist, I should think the outlook gloomy enough.

The hope for charity is in uniting these powerful forces toward one common end of lessening the causes of poverty as well as meeting the actual hunger and suffering.

One hears just now in America nothing more grotesque than that Socialism and Labor Organizations are to be "smashed," or in some way got rid of. For any future about which it is worth while to talk, they will be in our midst as growing influences.

Our hope is in learning wisely the lesson they have to teach while we give them a chance to understand how all-essential and good are the principles of the Associated Charities;—give them a chance by increasing their representation upon all boards of charity administration—in a word, by coming into actual and practical alliance with them rather than misunderstanding them and thus losing their help.

THE RUMFORD KITCHEN.

For three years, Mrs. Robert H. Richards and Mrs. John J. Abel, with pecuniary assistance from certain public-spirited citizens of Boston, have carried on in this city the enterprise known as the New England Kitchen, of which we have from time to time published accounts. It has furnished a valuable object-lesson in the application of the principles of chemistry to the science of cooking.

The Massachusetts Board of World's Fair Managers, recognizing the high scientific character of those who have initiated and conducted this enterprise, and believing that such practical demonstration of the usefulness of domestic science could not fail to be of advantage to multitudes of visitors to the Columbian Exposition, invited the ladies named to open the Rumford Kitchen as a part of the exhibit of Massachusetts in connection with the Bureau of Hygiene and Sanitation.

In order to reduce, in some degree, the expenses of this exhibit, the food cooked in the Rumford Kitchen has been sold under a concession from the administration of the Exposition; but it should be understood that this has not been a money-making exhibit; that nothing was cooked for the sake of being sold; and that the enterprise is to be regarded as absolutely a scientific and educational one.

The exhibit consists of ten parts:

1. A selection from the apparatus used in the New England Kitchen, Boston, for the preparation of certain kinds of food.
2. Samples of the food served at the tables to illustrate the effects of cooking by the methods used.
3. Samples of food prepared for the very sick.
4. *Menus*, giving the composition and food value of the dishes thus cooked and served.
5. Charts and diagrams, illustrating methods of teaching important facts in connection with food.
6. Models of some of Count Rumford's inventions.

7. A library containing Count Rumford's complete works and various other publications of interest.

8. A series of leaflets written expressly for this exhibit by eminent authorities, or selected from the literature of the New England Kitchen.

9. A kitchen laboratory table with indispensable apparatus.

10. Some forms of apparatus and some utensils especially desirable for home use.

In the explanatory circular which these ladies have issued, it is said :

“The purpose of the exhibit in the Rumford Kitchen is twofold, first, to commemorate the services to the cause of domestic science rendered by Count Rumford one hundred years ago, services which to-day stand unrivalled in spite of the progress of other departments during this century ; second, to serve as an incentive to further work in the same direction, as he expressed it, ‘to provoke men to investigation,’ ‘to cause doubt, that first step toward knowledge.’

“The Rumford Kitchen, then, stands for the *application of science to the preparation of food*. A careful study of all the published essays of Count Rumford will show that in so far as the question is that of method of preparation and application of heat we have advanced very little in this one hundred years ; but that the science which was so carefully worked out at that time has been lost sight of to a great extent, and that the common practice is now quite as bad as when Count Rumford so strongly deprecated it. We can to-day only echo his statements,—‘The common kitchen range seems to have been calculated for the express purpose of devouring fuel.’ ‘It is a common habit to boil a dish of tea with fuel sufficient to cook a dinner for fifty men.’

“We cannot do better than follow the example of this wonderful man and patient experimenter in the study of those problems which affect the daily life of all people alike ; and certainly if a man held in so much honor and respect by the whole civilized world, who had a high position at court, and

who busied himself with the most abstruse theories of the science of the time, yet found his greatest joy in planning kitchen utensils, surely it is not beneath the dignity of any modern investigator to follow in his footsteps. 'A real improvement in the art of cookery, which unites the advantage of economy with wholesomeness and an increased enjoyment in eating appears to me very interesting.'

"The century which has passed has indeed added some things to our knowledge of food. The increase in facility of transportation, and in means of preservation, has increased many times the number of food materials available. Chemical analysis has given us the ultimate composition of most of these food materials, and the agricultural experiment stations have, as a side issue, determined in a few cases the amount of these food materials which are daily required by the human animal, so that we have already a basis upon which to build, but there still remains the most important branch of the subject, the one to which Count Rumford gave his attention, namely, the relation of the proportion of food materials and their combination to the best and most economical nutrition of men. In fact we must carry on the study of the science of nutrition' which Count Rumford so well began.

"It is then, not as an exponent of any theory, not as the advocate of any one process, not as illustrating a universal panacea for all the ills of mankind, not as offering a completed plan to be exactly followed, that the Rumford Kitchen has been fitted up, but rather to show that certain knowledge is within our reach, and that certain improvements are possible in the line of our daily life. It is hoped to arouse the intelligent, thinking citizen to the need and to the possibility of improvement in these directions.

"A complete plant has also been established at the Hull House Kitchen in Chicago."

MASSACHUSETTS INDIAN ASSOCIATION.

SECRETARY'S REPORT, NOVEMBER, 1893.

Mrs. President and Members of the Association :

The anniversary season, with its treasures of memory and of hope has returned, and bids us once again compare the past with the future, and strengthen our souls for work by showing anew the motives for exertion, and such modest portion of result as has been obtained.

We cannot meet together again on this annual occasion, without remembering the noble friend who sat among us last November, even then in broken health, and who has since died, giving his life as completely for the cause of humanity as if he had fallen on any battlefield of the Civil War. Gen. Armstrong's name will always stand high on the list of American patriots and philanthropists. His genius devised, and the inspiration of his matchless energy carried on the wonderful school at Hampton, which has become a centre of heart-felt interest to both north and south, and, like the great banyan tree of India, is continually spreading and letting fall new roots, which in their turn, grow and bear good fruit for man.

Of his personal qualities we cannot trust ourselves here to speak, more than to say that his simplicity, generosity, and single-heartedness, and the justice and candor which blended with his deep enthusiasm, can never be forgotten by those who had the happiness of his friendship.

The Indian cause is also deprived of an old and tried advocate in Congress, by the retirement of Senator Dawes from the national councils. He has indeed left, in the Severalty Bill, a strong and lasting waymark on the road of Indian advancement, and we hope that the mantle of his devotion may fall on the shoulders of his successor, who is called to meet the new exigencies of the present time.

You have just heard our treasurer's report, and seen what occasion we have this year for joy and gratitude, and for increased effort. The hearts of many generous friends have been turned towards us in that peculiar way which leaves a bank credit as its result, and we know that in many cases, and we hope in all, these gifts are the beginning of a yearly contribution, to last for the comparatively short time during which we expect to need it. Within a few years, if fairly dealt by and wisely instructed, so great a majority of the Indians ought to be able to manage their own affairs, as to leave little for Indian Associations to do. The young Indians now in school will soon be the parents of a wholly different generation—one born to ideas and habits which their fathers and mothers slowly acquired. But this very thing makes it of the more importance that our present action should be prompt and effective. Every boy and girl whom we educate now is a stone well set in the rising structure of Indian independence and civilization. Every mechanic to whom we supply tools helps to lay its courses truer. Each married pair which establishes a neat home by our aid, makes its foundation broader, and lifts it at the same time to comeliness and grace, and now, while the building is rapidly going on, is the time to make sure that sound and honest material and work are put into it, so that it may become one of the ramparts of the republic. We need such ramparts. The enormous burthen which immigration has laid upon our country is alarming; and when we look with anxiety upon the crowds of ignorant foreigners who come, dulled by centuries of oppression, to hurl themselves in sheer desperation on our shores, is it not worth considering that we have a body of native Americans, already at home, requiring only time and training to become good citizens, and so under our control that we can enforce that training? If the Indians were the mere worn-out dregs of a race that many believe them, things would be different, but the fact is that they are simply on the grades of progress, just like other people, and that, while some are still barbarians, many of them have already

attained a relatively high grade. To prove that the Indian nature is a strong and good one, capable of honesty, truth, loyalty and industry, I should confidently appeal to the men who have known them best and lived among them longest, to army officers like Gen. Crook and Gen. Dudley, to missionaries like Bishops Whipple and Hare, to the large body of teachers, and to the few Indian agents who have nobly fulfilled their trust. Of course some Indians are rascals. Are there no white rascals? Some perhaps near enough for them to take example by.

When all Indian officials are appointed for ability, experience, and good character, and when the Indians are educated beyond being easy dupes, the axe will be laid to the roots of the dark forest that has so long hung its gloomy shadow over Indian hopes and prospects. For these two objects we must labor earnestly and steadily. There must be Indian agents for some time yet, and President Cleveland has advised that they be chosen from army officers. There is one strong argument in favor of this recommendation, which has not perhaps received sufficient attention. The chief temptation of an Indian agent is to make money out of his position. The pay is moderate, the life hard, the circumstances disagreeable, but, on the other hand he is offered two great opportunities: one, to make himself the true father and friend of the people under his charge, the other, to fill his own pockets at their expense, by connivance with contractors and traders. In the class of men too often appointed for mere political reasons, the second of these is the more attractive. I heard lately a case in point from an eye-witness, a general lately retired after 39 years experience in commanding our western forts. To a certain Reservation there came, not many years ago, a new agent, so poor as to have hardly clothes to his back. In six months he wore a \$300 fur coat, and in three years went home with \$150,000, stolen, not from the Government, which keeps careful accounts, but from the Indians, who, be it remembered, when thus cheated and plundered, lose not only property, but also

incentive, outlook, and hope. Against this ignoble, but terribly strong temptation, a military man is sustained by his rank in the army. He cannot cheat and speculate without danger of disgrace and a court-martial, and such outward circumstance is a great support to frail humanity. An army officer has a position to maintain beside his place in the Civil Service, and his moral sense in public affairs is bulwarked by the opinion of his nearest companions and friends, men almost invariably, I am proud to say of our American army, of a high and educated sense of honor. This, together with habits of order, system, discipline, and command, knowledge of the country, and some acquaintance with Indian life and ways, make strong reasons for employing army men as agents. It seems to our Executive Board that we should throw the influence of our Association distinctly towards making the position of Indian agent permanent during good behavior, and of giving it solely to honest and competent men, whether soldiers or civilians. This sounds so simple and reasonable as to be unnecessary, but it is very far from being the rule in practice, and considering the enormous power over his charges that is still placed in the hands of an Indian agent, no care can be too great in his selection.

As things are, a good agent does not have an easy time of it; but if the assurance of doing real service to his fellow creatures, and their confidence and affection can reward him, and if he can have the certainty of staying long enough to carry out his plans and not be turned adrift by each quadrennial cataclysm of the political world, the place may be desired by men of principle and ability, even if the small pay make it unlikely to secure those of distinguished power. An Indian agent is, in his smaller way, as much a viceroy as the Gov.-General of British India, and the sovereign people of America have no right to delegate their authority to unworthy and incompetent representatives. The disgrace of such appointments returns upon themselves, and when this is fully understood, what voter can be of so mean a mind as to consent to shoulder his share of it? Civil Service reform,

applied to every branch of the Indian Service, is the only thing which can redeem that department from inefficiency, and the Indians from degradation, and to obtain it, every Indian worker must vigorously labor.

On the second great point, that of teaching the Indians, there is also much to be done: 1st, in educating the public mind till Congress has no choice but to make full appropriations for Indian schools; and secondly, in keeping up a vigilant inspection over the manner in which each school is carried on. At the late Mohonk Conference, exceedingly interesting reports were made by Mr. Meserve of the great Haskell Institute in Kansas, where 600 Indian children are receiving and enjoying a sound practical, moral, and mental training, and by Mr. Coppock of the Chilocco school, Indian Territory, where 250 more are advancing in the same satisfactory manner. Captain Pratt also brought living evidence of the value of the schooling at Carlisle, in the presence of a dozen young Indian men and women, whose appearance, manners, speech and singing were thoroughly agreeable and intelligent. It was very striking to observe in their faces the positive remoulding of feature caused by education. It was not only that the hard stolid expression of the savage had disappeared, but that, while the characteristic Indian conformation and coloring remained, they were so toned and modified by habitual exercise of mind and body, and so refined by complete and graceful neatness in person and clothing that they showed rather as piquant peculiarities of race, far from unpleasing. They brought to mind the dark skins and flashing eyes of some of our oriental brethren from the ancient India, whom this great and noteworthy Congress of Religions has drawn hither to share their treasures of religious thought with us, and we can easily believe that the time will come when the North American Indians may go in their turn as welcome and honored visitors to other lands.

But in this reasonable hopefulness, I must not forget that there is a certain slow process of hatching, which must precede the counting of a brood, and I turn from these world-wide

visions to tell you what we are doing to prepare for their fulfilment in our own little school at Mt. Vernon Barracks, in Alabama.

The school has done very good work in the past year. In February, our President acceded to our request that she should visit it, and she will herself tell you this morning, far better than I can, about its condition and prospects.

It has just re-opened after vacation, and a letter from our bright and capital teacher, Miss Shepard, shows that they have given up the presence of Chi-hua-hua, as a sort of monitor-policeman over the children. She says, "The order in my school is better than ever before, and the study far more effective. Concentrating all the thunder of authority in my own small person has proved of value, though I am afraid the pupils are not so fond of me as when Chi-hua-hua frowned on their sins.

"The main object is being accomplished. I am getting something into their brains at a more rapid rate. Before putting the first class into their new readers, (long delayed on the road,) they are reading an old book on Natural History. It is easy reading, but I thought it would serve as a thorough review, besides giving instructive information which they can now take in. They seem really to enjoy it, and are looking forward to an attack on the new books with appetites whetted by waiting."

The health of the children is good. There are 80 of them, and only one or two have died within the year. This is doubtless owing to the judicious vigilance of Capt. Wother-
spoon, who has reduced the death rate by 75 per cent. from what it was when he took charge of the tribe. They were then dying like flies—dying as people do in an epidemic. It was as much from despair and idleness as from hygienic arrangements, and now, with new houses built on high ground, with occupation and strict cleanliness, cheerfulness and health have returned. There are still more deaths than there ought to be, and consumption is their great foe.

We have, as usual, when some special advantage was to

be secured for any Indian people, or when they have been threatened with injustice, sent petitions and protests to the President, the Secretary of the Interior, the Indian Commissioner, and other men in authority, and have also written to incite our State Senators and Representatives in Congress to vigilance. We guard ourselves against being obtrusive, but we must think that such evidence of constant watchfulness on the part of a large and intelligent body of women has decided influence on the minds of public men.

The points we have urged this year were full appropriations for schools, the retention of Dr. Dorchester as Superintendent of the same, the protection of the Southern Utes from removal, and the bringing a party of Navajos to Chicago and the East, for the purpose of enlarging their ideas of civilization, and making them desire for themselves the education to which they have been opposed.

I will now present a somewhat detailed account of our nine branches, in their alphabetical order, stating however, that their reports do not cover more than ten months of the year, because we were obliged to furnish them in time for the Annual Report of the National Association. They do not, therefore, do themselves full justice.

Amherst, Mrs. Merrill E. Gates, President, has 63 members, and raised \$187.70, of which \$120 was sent to Boston for designated objects, and \$23.40 to Philadelphia for the *Indian's Friend*. Three meetings have been held, and Miss Cooper, the Secretary, writes, "A large box of clothing has been sent to Rosebud Agency, North Dakota. In addition to the pamphlets furnished by the Association, many books and booklets have been given by individuals and circulated in our town. This report does not represent all that is done here for the Indians, as many, particularly among our young people, are at work for them in other ways than through the Association."

Beverly, Miss Mary B. Smith, President, has 65 members, but finds it difficult to keep up activity. They have had only one meeting, but sent as its result a large barrel of books

toys, children's wraps and games to the school at Santa Fe, New Mexico.

Cambridge, Mrs. W. W. Goodwin, President, has 208 members, has held monthly meetings and one public meeting; \$1,274 was raised this year, which with the balance on hand of \$519.11 made 1,793.11; \$200 were given to our Apache school, \$260 more for educational purposes, and \$295 towards paying field matrons, which, with \$25 to help bring a party of Navajos to Chicago, and general expenses, in which are included \$107 to the National Association, leaves the Society with \$834.69.

The Secretary states that their petitions to Congress have been made through the State Association, an example worthy imitation.

They have 19 subscribers to the *Indian's Friend*, and have sent \$90 worth in boxes to the Ute Boarding School, Fort Lewis, Col., to the Otoe Boarding School in Oklahoma, and in clothing for old women and children to Dr. Emily C. Miller, Fort Simcoe, Washington.

Fall River, Mrs. M. H. Aldrich, President, has 30 members and held 11 meetings. They raised \$80.86 this year, which, with a balance of \$249.36, enabled them to give \$105 to the Apache school, \$90 to Lewis Johnson, the Philadelphia medical student, \$15 to the National Association, and \$5 to the State Association, and use \$88.80 for lectures, delegates, etc. They have 17 subscribers to the *Indian's Friend*.

Jamaica Plain, Mrs. A. Davis Weld, President, has 176 members, held 11 executive and one public meeting, and raised \$526.39, making with the last year's balance, \$583.28; \$150 was give for the Apache School, besides a valuable globe; \$150 was given to the National Association, besides \$40 in dues. The costs for a Concert were about \$100, which with sundry small expenses, leaves a balance of \$119.-87 in the treasury. They have 67 subscribers to the *Indian's Friend*, and the Secretary says, "Our Indian literature work has gone on through the year, and the names of 38 senders

are on our list, while 16 young ladies have offered to help in this way."

Plymouth, Miss Laura Dewey Russell, President, has 44 members, has paid \$5.50 as dues to the National Association, and rests on her laurels of last year.

Salem, Mrs. A. H. Johnson, President, has 100 members, and has spent \$302.26, \$180 of which were given to the Home Building Committee of the National Association. This particular sum was not gathered this year, but has been rolling up in the Savings Bank, till now it seemed better to join it to the common fund for Indian homes than to lose time by waiting till it should be large enough to build an entire house. Eight meetings have been held, and there are eight subscribers to the paper.

Stockbridge, Miss Alice Byington, President, has 39 members, held five meetings, and sent a box, valued at \$19, to the Pine Ridge Agency. \$78 was received and spent on dues and for the State Association.

Springfield, Miss M. K. Stevens, President, has 112 members, and raised this year about \$200, which, with a balance of \$123, allowed them to give \$100 to the Apache school, \$100 to Hampton, and beside paying their National dues, to send \$25 to Miss Angel De Cora, an Indian girl student of art, at Smith College, and \$32 to the Agua Caliente mission for clocks and windows, and \$15 for an assistant to Mrs. Quinton.

The President writes, September 16: "As our year does not close till the middle of November, and we hope to do some of our most active work between now and then, this report cannot be a complete account of our efforts for the year.

"Our last annual meeting was held November 14, 1892, and was addressed by Mrs. S. T. Kinney, President of the Connecticut Auxiliary. The meeting was largely attended and was followed by a Reception and Tea.

"We find it an excellent plan after an inspiring address to offer a cup of tea to all who will remain. It gives an oppor-

tunity to meet the speaker and get additional information on the work, creates a social feeling among the members, and gives the Treasurer time to receive membership fees and donations. By this means ladies have a chance to give when the spirit moves them, without the objectionable features of a contribution box."

With this good suggestion I end the Branch reports, and have but one other topic with which to try your patience.

You will wish to know in some detail how we have expended our enlarged income this year. It did not come to us till April, and our last Board meeting is held early in May, so that there was not much time for general work. Nevertheless, as we had several minor objects in view, a Finance Committee was appointed for the summer to attend to them, and we had the pleasure of making both gifts and loans to several deserving students, besides placing two boys at Hampton. Then we had the Hualapais in mind. The Hualapais, an Arizona tribe, are so eager to have their children educated, that they petitioned Congress to give them a boarding-school in their own district, which is large as Massachusetts. These people, called savages, offered to give up the rations supplied by Government, if they might have instead the mental food they craved for their children. We seconded their request to the Indian Bureau, offering to pay part of the school expenses, but it was refused, and we were considering what was the next best thing in our power to do for the Hualapais, when we received a proposition from Mrs. Quinton to take up a mission school already established among the Digger Indians of California, and needing immediate support to make it useful for the coming winter. Mrs. Quinton promised that if we would do this, the Hualapais should be the very next tribe to which the National Association would give attention. This proposal was made at Lake Mohonk to the only two members of the Executive Board present at the Conference, and could not, of course, be accepted by them alone. Still they did venture, under the pressing

nature of the case, to promise a loan of \$500 to the National Association for six months, without interest, and their action was approved by the Board on their return. The proposition to adopt the mission as our own will now come under discussion, and whether that or some other work be undertaken, we hope by next November to tell our members, and especially those liberal friends who have so increased our power for activity, of some new and solid service doing among Indians.

MARY E. DEWEY,

Corresponding Secretary.

THE SELF-CULTURE CLUBS OF ST. LOUIS.

BY E. N. PLANK.

There has never been a time in the history of the world when popular education has received so much attention. In modern civilization there is an increasing tendency toward the equalization of education and the equalization of wealth. In the past the tendency has been too much toward higher education for the few, and meagre education or ignorance for the many. Popular government demands the dissemination of knowledge and the perpetuity of republicanism depends upon the intelligence, sobriety and morality of the people. The most dangerous man to a community is the ignorant man. There is no place for him among a self-governing people. Our public schools furnish the means of enlightenment to those who can afford to give their whole time to getting an education. A large majority of the children of working people must leave school at the age of twelve or thirteen to enter upon a life of incessant toil.

It is the duty of society to see that the sons and daughters of labor have opportunity for culture, refinement and education. It is the duty of every man to see that every other man is law-abiding, self-supporting, and intelligent. Private

enterprises instituted by large-hearted, philanthropic men have done much to fill this great need. There are a great many and a great variety of institutions which have been started with a view to enlightening, refining, and elevating the less intelligent people. These institutions have had kindred desires and kindred aims but have employed different methods. I am satisfied that those institutions which have been started in a small way developing and expanding according to the peculiar needs of their respective locations are the most successful. A kind of work and method adapted to East London might not be successful in Kentishtown. The method used in Boston might not be successful in New York. What would suit the aggressive people of Chicago might not be successful among the conservative people of St. Louis. Institutions of this character should supply what is most needed in the community in which they are located, what is best adapted to its population and what has been overlooked by other institutions.

The Self-Culture Clubs of St. Louis differ from most other institutions of similar nature in not being the product of one mind. They originated largely through the influence of one man, but they have been developed by the united efforts, theories, and methods of several. They bear the imprint of many minds and many hands. They have developed along practical lines and in the most needed channels. They form an institution whose object is the enlightenment and the elevation of working people. It desires to give to all wage-earners, without regard to nationality, class or clan, the opportunity to read good literature, to hear instructive lectures, to join debating clubs, choral societies, and a variety of educational classes. It preserves strict neutrality upon political, religious, and social questions. It aims to encourage thought and investigation without teaching what to think or what to believe. It provides educational facilities which are not offered by other institutions to those who are employed during the day. It avoids giving the instruction which is given by night schools or commercial colleges.

The first club was started six years ago through the efforts of members of the Ethical Society of St. Louis. Rooms were secured at 16th and Franklin Ave., and soon a number of workmen from various trades and occupations were organized into a Self-Culture Club, and a course of entertainments and lectures was started. The interest manifested in this club and its success encouraged the leaders to open a second head-quarters in the south part of the city known as old French town. Rooms were secured and fitted up at 2004½ So. Broadway. Each of these places was provided with a circulating library now numbering twelve hundred volumes of standard works of history, biography, science, novels and general literature. Free reading rooms were opened to the public every evening and all day Sunday. They were supplied with the St. Louis daily papers, and the leading monthly magazines and illustrated weeklies. During seven months of each year a weekly lecture course has been maintained at each place. The course during the first few years was of an attractive nature. Entertainments, elocutionary recitals and lectures on travel were given. Those on travel were illustrated by stereopticon views embracing such subjects as Paris, Rome, Berlin, London, along the Rhine, the Shakespeare region, Yosemite Valley and Yellowstone Park. As the years passed these lectures assumed a more serious and methodical nature, courses being given on a single subject, among which was a course of twelve lectures on Astronomy, nine on English History, four on Physiology, five on Natural Philosophy and several on English and American Biography, Hygiene and Art. The taste for good lectures can be developed like any other taste, but great care must be taken in the beginning not to make them too serious. Institutions of this character should aim to a large extent to suit the needs and tastes of the beneficiaries. They should be assisted in the upward march, but by a gradual ascension. The great aim should be to draw them out, to develop their own minds, getting them to take part in debates and even to speak from the lecture platform.

Among the educational classes conducted by the Institution one in the study of Civil Government has been very successful. The need of a thorough knowledge of our national state and city government in every voter is apparent to all. The whole season was spent in this study learning the duties of our public officers, their terms of office, salaries, &c. The class desired that its members should be able to cast an intelligent vote.

One of the most interesting features of the self-culture work is the debating society. The value of studying and discussing questions of the day is self-evident. The debating society encourages self-confidence, expression, and thought. It stimulates reading and investigation. Among the subjects discussed was immigration, the single tax, the tariff, compulsory education, and universal suffrage.

St. Louis is a great manufacturing city. A large number of women and girls are employed in her many factories. Up to the time of 1889 very little had been done in St. Louis toward organizing these girls into clubs or giving them the advantages of self-culture, refinement, and education. The managers of the Self-Culture Clubs undertook to organize at each of these head-quarters lecture courses and classes for working girls that they might be organized into a club of their own, use the reading rooms one night each week and have access to the circulating library. The task of organizing such a club was a difficult one. The idea was new to most working girls, but by perseverance and patience it was at last successfully accomplished. Today the two clubs for young women have a membership of nearly two hundred. They are fully organized, having their own president, secretary and other officers. They meet regularly each week, having some lecture or entertainment. The last meeting of each month is conducted entirely by the members themselves. The evening's entertainment is arranged by and from their own membership. Sometimes a play or dialogue is given and often some author is used as the subject for the evening. On these evenings some member will be assigned to read

an essay on the life of the author, others to recite or read selections from his works. When the author's poems have been set to music they have been sung. Some of these essays have reflected great credit upon the writers, and although they are first efforts they compare very favorably with essays written by girls who have had better advantages. The meetings of the club always open and close by chorus singing. Various classes for the study and discussion of literature meet on other evenings of the week. One of the most encouraging facts in relation to the Young Woman's Club is its heterogeneous character. Its membership embraces wage-earners in various conditions of refinement and education. Association is an important factor. There are stenographers, saleswomen, book-keepers, factory girls and domestic employees among its members. It is a hopeful sign to see them join together for mutual aid and advancement.

Last October the Northside Club underwent an important change. It was moved from its narrow quarters at 16th and Franklin Avenue to 18th and Washington street, where it had a whole building to itself. This building is a large three-story house with a basement and adjoining yard. This spacious building enabled a large extension of the institution. A large room in the basement was fitted up as a gymnasium and was supplied with the necessary apparatus and an adjoining one was supplied with baths. Two other rooms were used by the domestic economy schools which teach all branches of housework, cooking, sewing, etc., to young girls. One room on the first floor was used as a lecture hall capable of seating about 125 persons. There is also a class-room, reading-room and library. The second story is used as the residence of the manager and his associates. The third for the janitor and his family. The property at 18th and Washington Street was purchased last spring by an association incorporated as the Self-Culture Hall Association. The present indications are that the Self-Culture movement has a great future in St. Louis and is established on a permanent basis.

The present membership of the Self-Culture Clubs, not including the two outside branches which are organized simply for a lecture course, numbers over 400. The dues of the members of the Young Men's and the Young Women's Clubs is fifty cents per year. The dues of the Gymnasium Club are \$4.00 per year; besides the use of the gymnasium and baths they have all privileges of the Institution. The membership is rapidly increasing and the Clubs are daily becoming more popular among wage-earners.

The social question is recognized by all thoughtful men as the question of the day. While its students differ as to theories, methods and panaceas, they all agree that enlightenment is the basis of all reform. Not merely education gained from books, but obtained by thought, observation, and association. If there were no lecture courses or educational classes, the self-culture movement would be productive of much good through the influence of association and organization.

Perhaps the self-culture clubs pay as little attention to amusements as any such institution. If this is a fault it can easily be remedied. It gives several excursions every year, but they are for the most part of an instructive character. Visits on special days are made to the Missouri Botanical Garden, the Art Institute, and the Observatory of Washington University. During the past season three excursions, averaging thirty persons each time, have visited the World's Columbian Exposition. Of the ninety persons joining, fully three-fourths could not have attended the Fair except for this opportunity. To many it was their first vacation and their longest railway ride. The conductor of the party had previously visited the World's Fair and had become familiar with its most attractive features. He made all arrangements for the party and conducted them in a systematic manner through the Fair, explaining such exhibits as he could. By thus co-operating both time and money were saved.

A great religious teacher said the other day in the Parliament of Religion that an hour with God was worth more than

a week with the people. I would say that an hour with the people is an hour with God and that what most religious teachers and social reformers need is a closer relationship and more association with the people. The social question should be studied more from the lives of men than from the pages of books.

Realizing that one of the most difficult tasks in the world is to do good, that is, accomplish practical and wholesome results, the friends of the Self-Culture movement are gratified at the achievements of past effort and believe that greater results await the future. A fountain cannot raise higher than its source. A nation cannot be better and purer than its people. Let us strive to eliminate ignorance from our land and plant the standard of intelligence in every dark corner.

TRADE SCHOOLS.

A former president of the Boston School Board makes the statement that, "Out of every one hundred boys that graduate from our grammar schools, only one per cent. enter the ministry, one per cent. become lawyers, one per cent. physicians, five per cent. business men, and ninety-two per cent. get a livelihood by their hands." The minister takes his course at the theological school, lawyers at the law school and physicians at the medical school. Five per cent. enter business houses to learn the business, which means years of training. But the ninety-two per cent. who earn a livelihood by the hands—have they a similar training? It would be interesting if we could know more minutely what this means.

Rev. F. H. Wines, in his prison statistics, shows that in 1890 there were 52,894 white male prisoners in the United States. More than one-half of these had no trade whatever, and three-fourths of those who became criminals through lack of occupation, were Americans. Doubtless these are a large proportion of the ninety-two per cent. who have no occupa-

tion. "Gain a livelihood by the hands," is a vague statement. "Do whatever their hands find to do," would apply largely to the ninety-two per cent.; and alas! oftentimes it is mischief they find, or illegitimate work, for the demand for unskilled hands in honest occupation is comparatively small.

The question comes home to us, What shall be done for the ninety-two per cent? Shall they simply be left to gain a livelihood by their hands, or shall they have the advantages of trade instruction, which shall make of them skilled workmen, fitted to fill honorable places in the community?

We must remember, at the outset, that manual training and trade instruction are not the same thing. "Manual training schools are meant to make a lad handy; trade schools to make him proficient in some one art by which he can earn a living." In many of our large cities some attempt has been made to give manual training. It contributes much to rendering the work of the trade-school easier. But it is to the trade-school that we must look for the proper education and development of the large part of our American born boys.

From the Consular Reports of 1893 we quote the following: "The manual school work in favor with many devoted and experienced teachers in the United States, which aims only to impart to the pupil a general manual facility and to develop a general adaptiveness, without direct reference to his ultimate specific vocation, is here virtually unknown. The founders of the engineers' school at Amsterdam say, 'Our school is to train engineers to run the engines on our steamers.' The charter of the Rotterdam Trade School explicitly states, 'The purpose of this association is to train able mechanics.'"

In a series of articles published in the *Century* magazine and lately reprinted by the North-End Union of Boston, it is shown how handicapped in the race the native born boy of the United States is. The old apprentice system has passed away, trade schools are not yet sufficiently recognized, neither are they numerous enough. If a boy is taught in one

of them, he is refused admission to nearly all the trades-unions and is boycotted if he attempts to work as a non-union man. This is because the trades-unions are controlled by foreigners, who also comprise the large majority of their members. "As a nation we lead the world in mechanical skill, yet we are the only nation in the world that has ceased to produce its own mechanics. We not only take the great mass of ours from other countries, but we accept their poorest specimens, and, having accepted them, we allow them to control the field against our own sons."

The attention of England and America was first called strongly to the full importance of technical education in 1851, when they found they were far behind the European continent in mechanical arts. Mr. John W. Hoyt, the United States Commissioner at the Paris Exposition said, speaking of technical and trade schools: "Of schools of this class we have few, if indeed any, in the United States. They have been an incalculable blessing in European countries; and though the character of the people and the condition of the arts are quite different here, it may, nevertheless, be well for the municipal authorities and benevolent persons of large means to consider whether numbers of the children now growing up in ignorance, pauperism, and crime, could not, through this double agency of training in the rudiments of education and also in the processes of skilled labor, be both saved from ruin and made useful members of society."

To the late Col. Auchmuty of New York, the United States is much indebted for the successful experiment of trade-schools. It has been shown what can be done, and the skilled workmen in many trades that have gone from his schools to various parts of our country, there to hold honorable positions, can testify to its worth. Col. Auchmuty stated in a *Century* article:

"The demand for skilled labor all over the United States far exceeds the supply. To such work city-born young men are admirably adapted. They are handy, quick, and generally well educated. They should not only supply the

home demand, but the demand which comes from villages that are becoming towns, and towns that in a few years will be cities. A thorough knowledge of a trade often yields its possessor, if he works but two hundred days in the year, an income equal to that received from twenty thousand dollars invested in government bonds. Is this harvest to be reaped by the stranger and the foreigner, or are our own people to have a share?

“In the belief that the most practical system was a combination of the trade school and the shop, of grounding young men thoroughly in the science and practice of a trade at the school, and leaving them to acquire speed of workmanship and experience at real work after their course of instruction was finished, the New York Trade Schools on First Avenue, between Sixty-seventh and Sixty-eighth sts., were opened in the autumn of 1881. The schools were designed to aid those who were in the trades by affording them facilities to become skilled workmen not possible in the average workshop, and to enable young men not in the trades to make their labor of sufficient value to secure work and to become skilled workmen in a short period after leaving the schools. Those who came to the schools from workshops surprised their employers and comrades by their suddenly acquired skill. Those who came to learn a trade have usually found work. There is a record at the schools of many of this latter class, who, to use the expression of more than one of them, owe their success in life to having joined the schools. Serious difficulties have to be encountered in obtaining work on account of trades-union rules, but these difficulties have not been found to be insurmountable.” The purpose of the instruction is “to enable young men to learn the science and practice of certain trades thoroughly, expeditiously, and economically, leaving speed of execution to be acquired at real work after leaving the schools.” The prices charged for instruction are scarcely more than nominal, relieving the schools of the charitable aspect and giving the pupils a manly sense of paying their way.

The North-End Union feels the importance of developing the industrial side, and proposes to carry on a work similar to that of the trade schools of New York. A portion of the amount necessary for a building has already been secured, and the directors have begun with a plumbing school, and will increase the schools as fast as the interest and co-operation of the public will permit.

One-fifth of our entire able-bodied male population is engaged in the mechanic arts. Shall this great body be made up of self-respecting, enlightened American citizens, or shall it be made up of foreigners, more or less disorderly and ignorant, and almost entirely un-American in sentiment? These are questions which every American ought to ponder; and, when he has pondered them, there can be no doubt of his answer.

CONNECTICUT INDIAN ASSOCIATION.

The twelfth annual meeting of the Connecticut Indian Association was held in Hartford on the 9th of November, and was largely attended by delegates from various parts of the state, and others interested in work among the Indians.

The morning session, presided over by Mrs. Sara T. Kinney, president, was given up to business—the reports of the secretary, treasurer, and the several committees, and to the election of officers for the coming year.

The officers elected were—president, Mrs. Sara T. Kinney of New Haven; secretary, Mrs. Salterlee Swartout of Stamford, vice Mrs. Charles F. Johnson of Hartford, resigned; treasurer, Miss Sara B. Huntington of Hartford.

In the afternoon a public meeting was held, his Excellency, the Governor of Connecticut, presiding.

Governor Luzon B. Morris called the afternoon session to order at 2.30 o'clock and prayer was offered by the Rev.

Joseph H. Twichell. Governor Morris then delivered an address.

The governor complimented the association on its aims and purposes and the successful work it has so far accomplished. He recognized the great importance of the work of the organization and spoke of the interest he felt in its work. It had led him with others to carefully consider the situation of the Indian, his former treatment by the government, his original relation to the country, his property rights in the lands, his former means of obtaining a living, etc. His condition has not been improved by contact with white people for three hundred years.

It is the duty of the government to first teach the Indians the simplest forms of civilized life, how to cultivate the soil, to perform the simpler forms of mechanical industries, to adapt themselves to home life rather than the tribal relation, and in this way to become self-supporting. This cannot be accomplished by force; the attempt for three hundred years has been a complete failure. The old class of Indian agents should be replaced by men capable of instructing the Indian in a better way of living; men who will adapt themselves to the Indian's mental capacity and develop in him a love for civilized life.

C. J. Ryder, secretary of the American Missionary Association, spoke of the reformatory movements in the land and said they were almost always pushed forward and brought to the front by women. In the work in which he was engaged the influence of women was recognized and its beneficent results commended. There was no better way of helping the cause than by joining the association.

Miss Ella Worden, a teacher at the Santee Sioux Indian Training School, under the charge of Dr. Riggs of the American Missionary Association, situated on the Missouri River in northeastern Nebraska, spoke of the work of the different classes at the school. Many interesting anecdotes illustrating the life at the training school were given and the good results of the work were set forth.

Dr. Carlos Montezuma, a full-blooded Apache Indian, recently appointed resident physician at the Carlisle Indian School in Pennsylvania, spoke in a very easy manner. He said :

"Twenty-two years in your midst as a representative of the awfully dreaded Apaches, has changed my native tongue. My ears no longer willingly listen to the cry of the war-whoops, but are eager to hear the songs that thrill the human heart and the admonitions of Christian friends." The speaker went on to describe the wretched effects of the reservation system and thought in some respects the Indians were more degraded than at the time of the landing of Columbus. Philanthropy is misplaced when it is exerted in behalf of secluding the Indians on the reservations. "Care for the weak and helpless," he said, "but do not minister to idleness."

The Indian children must have friends who will give them advice, support, and encouragement to help them over their difficulties, but this they will never get on a reservation. It must come from associating with enlightened Christian people. The intention of the people and government, is good toward the Indians, but they do wrong in undertaking to cancel their obligations by giving the Indian large money annuities, and feeding able-bodied men and women, thus taking away need of personal exertion and holding them in idleness, which encourages barbarism. Against these methods the speaker strongly protested.

Dr. Edward Everett Hale was introduced by Governor Morris. He said he had only words of encouragement to speak. The Indian question was not so great a question as the slavery question was. There were only about 300,000 Indians to deal with, and the number living in barbarism was constantly growing less. The trouble was the administration was changing every four years and the Indian agents were constantly changing. Such an advance had already been made, however, that out of 40,000 Indian children of school age, 28,000 were now at school, so that only 12,000 remain to be reached. Less than twenty years ago it was

considered impossible to educate an Apache, but now a whole group of them are clamoring for an education.

As an illustration of what the Indians can do, Dr. Hale told of a party of Carlisle Indians who had been to Chicago the past summer and they had spent about \$5,000 in buying tokens to carry back to their friends. All this money they had earned themselves. The speaker went on to show how the care of the Indians was administered by the government and the steps of progress made during the past few years. The work of the different state associations was referred to, and in closing Dr. Hale spoke of the capacity of the Indians for becoming Christianized.

Bishop Talbot of Idaho told of his experiences among the Indians in his diocese and agreed with Dr. Montazuma that the reservation principle was wrong, but he thought individual plans for different conditions must be adopted. Instances of the thrift and industrial capacity of the Indians were brought out, and the unfortunate results of the reservation system. Referring to the gratitude shown by the Indian, he told of General Grant sending a fancy colored saddle to an Indian chief and the chief's reply. The Indian was so overcome he could not speak at first, but finally said: "When a white man makes a present to an Indian it is made to his heart, and the heart has no tongue to reply."

The Rev. George Williamson Smith pronounced the benediction, and at 5.15 the meeting adjourned.

To a more complete understanding of the aims and purposes of this Association, it may be well to add the history of its organization; a sketch of the Indian tribes on the Fort Hall reservation; and a general description of the climate, and the soil of the Snake River plain or basin.

The Connecticut Indian Association was first organized under that name in 1883, and was the outcome of a society established in Connecticut under the auspices of the Woman's National Indian Association, and still represents in the state the interests of the National Association, having, however, its own charter, granted in 1887.

From the time of the reorganization in 1883, until the present time, Mrs. Kinney has been the able and efficient president of the Society.

The Connecticut Indian Association has undertaken four distinct departments of labor in behalf of Indians—pioneer mission work, educational work, instruction in practical farming, and home-building on reservations.

This Association was the first in the country to loan money to Indians to assist them in building homes upon lands in severalty, granted them by the United States Government.

It was again first in guaranteeing the support and medical education of Indians, with the expectation that after graduation they should return to their own people in the capacity of medical missionaries.

It was also the pioneer society to make possible to Indian women a thorough course of instruction in the State Training Schools for Nurses.

It was again first to receive from the United States Government permission to occupy and use 160 acres of land for the joint work of its missionaries and the Christian farmer, who it is expected will assist in the effort of civilizing and Christianizing the Indians on the Fort Hall (Idaho) reservation.

This reservation is about sixty miles long and forty miles wide. Two tribes, the Bannocks and Shoshones, occupy this territory together, and number about 1,500. They are scattered in five settlements, approximately as follows :

300 at Bannock Creek, twenty-five miles from agency.

200 at Port Neuf, sixteen miles from agency.

200 at Blackfoot, thirteen miles from agency.

300 at Upper Ross Forks, twelve miles from agency.

500 at Ross Forks and around the agency.

In permitting the Bannocks and Shoshones to remain on the Fort Hall reservation, and since the passage of the Dawes bill in granting them their lands in severalty, the United States Government has dealt with them more justly than with many other less fortunate Indian tribes, who have been moved from one reservation to another.

As far back as we can trace, or at least as long ago as the famous Lewis and Clarke expedition to the Northwest, these Indians, the Bannocks and Shoshones, were in the possession of the country about Snake River. Like almost all of our North American Indians, they led a wandering, predatory life. They were good horsemen, and skilful warriors when occasion demanded, and doubtless not slow to make an occasion for inroads upon their neighbors, when time hung heavily, or young braves had a name to win. Still they were far superior to many of the neighboring tribes, as Washington Irving writes of them sixty years ago, in the history of the Bonneville expedition: "They—the Bannocks—are hard and cunning warriors, and deadly foes of the Blackfeet, whom they easily overcome in battles where their forces are equal. They are not vengeful or enterprising in warfare, however; seldom sending war parties to attack the Blackfeet towns, but contenting themselves with defending their own territories." Though he adds, after the death of a famous chief, called "The Horse," whose influence had been most pacific, "It was somewhat difficult to restrain the wild and predatory propensities of the young men."

And to-day an officer of the United States Army writes: "The Bannocks from Fort Hall were our scouts and guides against the Nez Perces in 1877, and it was a great surprise to us in 1878, when they took the war path under Buffalo Horn, as they were looked upon as the best and most reliable Indians on the plains."

Of their honesty and good faith, Captain Bonneville tells of a winter, (1833) passed in their neighborhood, and says: "Occasionally the deep snow and want of fodder obliged us to turn our weakest horses out to roam in quest of sustenance. If they at any time strayed into the camp of the Bannocks, they were immediately brought back. It must be confessed, however, that if the stray horse happened to be in vigorous plight and good condition, though he was equally sure to be returned by the honest Bannocks, yet it was always after the lapse of several days, and in a very gaunt and jaded state,

and always with the remark that they had found him a long way off. The uncharitable were apt to surmise that he had in the interim been well used up in a buffalo hunt; but those accustomed to Indian morality in the matter of horse flesh, considered it a singular evidence of honesty, that he should be brought back at all."—At least this is a far better showing for our honest Bannocks than for their not-far-off neighbors—the Crows—of whom it is said, "Trust to their honor, and you are safe; trust to their honesty, and they will steal the hair off of your head." But why should the white man criticise the morale of an Indian—when has he shown over much honor or honesty?

In an early day the Bannocks were celebrated for the virtue of their women; a lapse meant death—but since the advent of the white man, this unwritten law has been more honored in the breach than in the observance.

At the present time the Bannocks and Shoshones are living quietly on their reservation, having since 1878 taken no part in any uprisings against the whites; and as Miss Frost, the Missionary at Ross Forks writes, are justly indignant at the stories afloat during the past year or two, of lawlessness and ghost-dancing among them.

They live as best they may in their tepees and rude huts, and now and then the more ambitious build simple wooden structures in imitation of their white brothers' comfortable houses. But there is at all times much suffering among them. Improvident by nature, and made paupers by the Government, they waste in a few days of riotous feasting, the supplies that should last them two weeks, and for the remaining ten days live in absolute want. The game in the country is exhausted; the rivers and streams but scantily stocked with fish, and thus they are deprived, not only of a former means of support, but of all outlet to a manly, healthy activity. For the red men therefore, there is but one hope—all legislation, education, effort, should point but one way. They must live upon the land of their fathers—and live off of it. Why should we talk of enlisting them as soldiers to waste

their time in enforced idleness, and further cultivate the very traits we most decry. Why welcome to our shores hordes of European refuse, when we have here in our midst the native American, ready, anxious, willing to till the soil, to enter into our arts and industries, to become self-respecting, self-supporting citizens. Russia turns out her swarms of impoverished Jews, and philanthropy sends them to our shores. We do not welcome them exactly, but we allow them to settle in our midst to become farmers—tillers of the soil. When have Jews ever been successful farmers? Their whole past history refutes such expectation. What public outcry would there have been, had the Government removed the Creeks and Cherokees from Georgia to colonize them in the pleasant fields of New Jersey and Pennsylvania? A Jewish philanthropist proposes thus to colonize Russia's outcasts, and we praise his philanthropy. Our hearts are stirred with indignation at Russia's cruelty, while few among us even know that *four thousand* Cherokees—one fourth of the whole number—perished on their journey to the Far West. Wherein is the Russian Jew superior to the native American? Is he nearer to us in religion, in cleanliness, in all that goes to make a desirable neighbor? Has he for generations lived an active, out-of-door life, quick and skilled in the observance of nature, or does he come from the close reeking purlieus of dense cities, with no knowledge beyond the narrow trade that surrounds him? Yet, when we are told to give him our lands to till, who raises one word of dissent? Is it not high time that our charity began at home?

The Government has given the Indian his land—he must be taught to make the best use of it. There are no “ifs,” or “ands,” or “buts” to the question. The model farm upon the Indian Reservation solves it in a practical way. The Indian owns his land—his one hundred and sixty acres—but he does not know what to do with it, and has, moreover, neither experience nor farming implements. Show him by example what can be done with his acres of wild land. Prove to him that labor pays. It can be done, is being done more

rapidly than we in the East have any idea of. The farmer established at Fort Hall by the Connecticut Association is already an authority in the neighborhood—he has won the confidence of the Indians,—they respect him, come to him for advice, assistance, and information.

We women of the Association are practical above all things. We do not take an Eastern man to till an unknown and unfriendly soil; a “tenderfoot” to learn the manners and customs of the people whom he is to teach by precept and example. Mr. Peck is an Idaho man, who knows thoroughly the soil he works upon, and the Indian he works with.

The physical conformation of the country of the Fort Hall Reservation is in some respects unique. At an altitude of four thousand seven hundred feet above the level of the sea, the grass and other forage plants which grow abundantly upon the lowlands make fine grazing for nearly the whole year. In that dry air the grass becomes natural hay while standing, and mostly retains its nutritious qualities until the melting of the snow, and the setting in of the spring rains, which start the new growth while occasioning the decay of the old. Further up in the foot hills the snow lies too deep to enable the stock to reach the standing grass.

The whole of Lincoln Valley, as it is called, is a fine grazing country, but toward the North West, the great Snake River Basin, an open, nearly level plain, surrounded by a series of lofty mountain ranges, is covered with sand and sage-brush with here and there a rocky formation cropping out. The entire plain is of volcanic origin, and Bonneville describes it as a desolate and awful waste, where no grass grows nor water runs. Irrigation however, has redeemed much of this wilderness, and in time can doubtless make it blossom like the rose. Wood and timber are very scarce. Only in isolated spots on the foot hills is found a stunted growth of cedar and pine.

The climate is generally pleasant, though subject to wide ranges of temperature—ranging from 103 degs. in the summer, to 30 degs. below zero in the winter. On the Western

slope of the Rocky Mountains the climate is much milder, and the temperature less variable. Beyond the "Crest of the World," as the Indians call the gigantic peaks of the Rocky Mountains—from whose lofty heights the warrior after death first catches a view of the "land of souls,"—this the abode of the Great Spirit,—the "happy hunting ground" of the Indian legend. But here, in the dreary plain of Snake River, lie the stern realities of life,—though never were skies more blue, and sunsets more golden.—and here, our farmer toils almost unaided upon his model farm. A snug, comfortable house, built by the Association, at a cost of something over \$4,000, forms the joint residence of the farmer, his wife, and Miss Frost, the missionary.

The barren waste of sage brush is fast becoming a productive farm. Irrigating ditches have been built; wire fences put up, to keep off all wandering herds of cattle and horses; fruit trees have been planted; a vegetable garden has supplied all that the family required, and the fields have yielded a good harvest. The Indians take note of all this with watchful, observant eyes, and gaze with amazement on the growing fields of wheat, oats, corn, alfalfa and potatoes, and many come to ask their white brother for seeds, to make their land "same as white man's." They have rare faith in seeds, but have still to learn, that seeds without work, are dead.

The necessity of truthfulness in teaching the Indian how to work, as well as how to pray, is illustrated in the case of a young missionary, more zealous than wise, who told the Indians under his charge, that if they ploughed or sowed on Sunday, the Great Spirit would be angry, and send no rain or sunshine to bless their crops. The next season, an unusually dry one, found all the Indians praying little and working less, week day or Sunday, except one long-headed old chief, who had said, "me work all days just same." When the harvest came the doubting chief alone had grain to harvest, and the young missionary pushed on to pastures new. His further usefulness among those Indians was at an end. Through our farmer and missionary we endeavor, first of all,

to teach the truth and practice it; to show the practical benefits of civilization, the comforts of cleanliness, the dignity of labor; to point out a higher life here, as well as a higher yet to come.

As all roads now-a-days lead to the World's Fair, whether to point a moral or adorn a tale, a slight digression may be pardoned. While strolling in the "Midway," we stopped to listen to the late chief, "Rain-in-the-Face," haranguing the crowd,—with the aid of an interpreter—in the interests of the Buffalo Bill Show. Some one of the party remarked on the peculiarity of Indian names, and that though generally considered characteristic, no one could imagine there had been a violent shower, when "Rain-in-the-Face" was christened; and added, that, from our point of view, the names of all Indian chiefs, might be identical, *i. e.*, "Man-afraid-of-Soap."

Now the Connecticut women are famous in history as soap-users; so much so that tradition runs, had the Pilgrims first landed in Connecticut, soap-stone, not granite, would have been the friendly rock in a weary land. True to these inherited principles, the Connecticut Association propose to make their campaign among the Indians a campaign of soap.

INDIAN WOMEN AS PHYSICIANS AND TRAINED NURSES.

This Association was the first to conceive and carry out the plan of educating Indian women as trained nurses and physicians. It is now no longer an experiment, but a proved success.

The quiet dignity of the Indian woman, the soft gliding step, the strict obedience, outgrowth of centuries of submission, the eye trained to observe the varying changes of the human face, the hands deft and skilful, the patient, willing feet that know no laggings, the natural reticence in speech, have marked them for ages as nature's true physicians and nurses, and now science claims them as faithful coadjutors. There seems no limit to their sphere of future usefulness, here, where civilization needs them; there, in the homes of

their own people, upon the arid plain, and among the sterile rocks of the far West.

Dr. Susan La Flesche, a full-blooded Omaha, was educated in the medical school at Philadelphia by the Connecticut Association, is now the Government physician at the Omaha agency, on a salary of one thousand dollars, a member of the Medical Association of the state, and has a growing practice among the neighboring white people.

Two Indian girls have been graduated from the Connecticut Training Schools, and are doing splendid work in their profession in Connecticut—the state of their adoption.

Two more are now pursuing their studies in the Training School, with every indication of ultimate success.

Still another Indian girl, a graduate of Carlisle, has been placed in the Normal School, at New Britain, to fit her for a teacher among her own people.

The school at Ross Forks, a boarding and day school for Indian girls, under Miss Frost's efficient care, continues most successful; an ever-increasing field of usefulness. Miss Frost does not confine her work to the daily routine of school and household duties, but is ever ready to help those outside, men, women and children, who come to her almost daily for aid, sympathy and advice. She has also a night school for men and boys, who walk for miles for the rare privilege of learning to speak and read the English language. While the work at Ross Forks is, and is intended to be strictly educational and practical, it in no way interferes with, but supplements the work of the churches. Scarcely a Sunday passes without a service held in the little school-room, by clergymen living near, or others travelling in the vicinity. And often have the Indians come a long distance to beg Miss Frost to read a prayer over their dead.

Space will not permit to dwell further upon the good work of the Connecticut women among the Indians of the Fort Hall reservation. The field is a large one, and hopes for ultimate success lie in centralizing all effort in one spot, using the individual to leaven the masses.

The history of all organizations is a one man, or as in this case, a one woman history—and to Mrs. Kinney, its founder, and ever-after president of the Connecticut Indian Association, it owes its past, its present, and its hope of a future. A woman's life work! The history of a nation may lie in that single sentence.—This age has been fitly called the age of wire. Twist the wire a trifle, and it becomes a—hair-pin.

CHARLOTTE EDGERTON SWARTWONT,
Secretary.

OPIUM IN CEYLON.

BY MARY AND MARGARET LEITCH.

With the earnest wish in our hearts that the evil which has grown up largely in the past century in China and India may not grow up in the same way in the coming century in Ceylon, we took the opportunity, while in the south of the island, to visit several of the opium shops licensed by Government and learn what we could of the traffic as now carried on.

The first shop visited was the one in Slave Island. We had no difficulty in finding it or those which we visited subsequently. The fact that there are such shops, and their location, seemed to be well-known among the people generally, as all from whom we inquired our way from time to time, readily gave us the desired information. We found the man in charge of the shop industriously weighing and measuring opium for customers. We asked him "How many come daily to buy opium to consume on the premises?" He replied "From fifty to sixty." "How many buy opium and take home?" "Two hundred or more daily." "What castes, classes, or nationalities come to buy?" "All castes, classes and nationalities—Sinhalese, Tamils, Malays, Chinese, English sailors, etc."

"Is it sold to women?" "Yes."

"To children?" "Yes."

"To small children?" "Yes. Children under ten years of age are not allowed to smoke it on the premises, but children of any age may buy and take away."

"How much do people who are regular purchasers spend a day on opium?" "Some buy six cents' worth a day; some twelve or twenty-four cents' worth a day; some habitual consumers spend ten rupees a month for opium."

We were shown into the rooms where opium was being smoked, and counted thirty-six persons lying about on the floors evidently in various stages of stupefaction. The place was dark save where the small dull fires of the opium smokers' lamps served to make the gloom and absolute bareness of the place dimly visible. A drum was being beaten in this licensed opium den, perhaps to draw in outsiders as well as to please the habitual comers. These were inhaling the fumes through pipes, perhaps a foot long. The place was badly ventilated, and the air was heavy and sickening with the thick black smoke and opium fumes from the pipes, and with the breath of the smokers.

Some struggled to their feet as we entered, a few of these seemed so far under the influence of the drug that they could not stand steadily or speak coherently. Some of the faces which surrounded us as we opened the door to let in the sunlight and fresh air, looked ghastly and unnatural, the features distorted, the eyes dull and vacant. Some of these, we were told, spent a large portion of their time and earnings in this den, being confirmed opium sots. We asked if they could not be cured of the habit, and the opium seller; speaking in a somewhat scornful manner, assured us that they would be obliged to go on using it while life lasted, saying that a confirmed opium user could never break himself of the habit. We asked him if he or any of his own family used opium, and he replied that assuredly they did not.

There are four shops in Colombo, licensed both for the sale of the drug and for smoking on the premises, and 39 other opium shops throughout the country, while 12,457 pounds of opium were imported into this island last year, the amount

consumed yearly having increased nearly thirty per cent. in the last ten years. From this traffic Government derives this year a total revenue from the sale of licenses and from import duties of R42,957, while the consumers pay over R200,000 a year. We cannot help feeling that in the face of such an evil, affecting the happiness of so many persons in so many parts of the island, indifference would be a sin.

The present opium-users will ere long be dead and gone, but are their places to be filled by the bright-eyed Sinhalese and Tamil boys and girls whom one sees in the streets, who will have been ensnared by this temptation presented by the presence of these open shops and the unrestricted sale of the poison? Should not the watchword, "Save the children," be the ruling desire of everyone who truly loves the people of this island, and who, moved by the highest and most unselfish motives, would seek to put this dangerous poison under the same restrictions as it is in Great Britain, America, and other enlightened lands?

Our next visit was to a shop in Moratuwa. The shopkeeper told us he sold from thirty-eight to fifty rupees' worth per month, that people were not allowed to smoke it on the premises, but that it was now being bought by various classes of people, more especially by Sinhalese, who took the drug home and smoked or ate it in their homes. He said he sold to women or children, or to anyone who came to buy.

Our next visit was to the opium shop in the Pettah. Four men were in attendance at the counter weighing and measuring opium to the crowd of customers who waited to be supplied in turn, many of whom were Sinhalese. The shop certainly seemed to be carrying on a large business. One of us asked an intelligent-looking man who was standing near, whether he thought the use of opium did people any permanent good. His eyes opened wide with surprise at what he appeared to consider a foolish question. "Does it do people any permanent good!"—he reiterated; "why, it is the *worst thing in the world*." "Then," we asked, "why do they use it?"

"Because," he replied, "having acquired the habit, they cannot break themselves of it." He said, "I know men who are selling bit by bit all their property in order that they may buy opium; men are frequently committing theft in order that they may get money to buy opium." He mentioned in detail the cases of several whom he had known who had committed theft for that reason and had been sentenced to various terms of imprisonment. We asked one of the men selling opium, "How many persons buy opium in a day?" His answer was, "Perhaps a thousand."

"Do the majority of people who use opium smoke it or eat it?" "Perhaps the larger number smoke it, but still a large number of those who buy, eat it."

"Do you sell to women and children?" "Yes."

"Do people come from the country to buy?" "Yes, people come from the country to buy. Some buy eight or ten rupees' worth at a time."

He said he sold about one hundred balls of opium in a month, and that each ball weighed four pounds. We were told that most people who bought, took the opium home, but that a few smoked it on the premises. We went to a room where opium was being smoked and found four persons smoking. We asked one of these, "How much time do you spend in the shop smoking opium?" He replied, "I usually come at seven in the morning and stay till ten and then return at two and stay till eight." "How long have you used opium?" "Seven years." "What is your age?" "Twenty-two years." "Can you break yourself of the habit?" "I cannot do so. I should die if I gave up the use of opium." "How did you come to learn?" "A friend first of all asked me to smoke occasionally, and so I learned." "Would you like to give it up if it were possible?" "Yes, if I knew how I could do so," he eagerly replied.

We visited two other opium shops and found men, women, and children of different classes and races, buying the drug.

We next visited several shops where Indian hemp (other-

wise known as *bhang*, *ganja*, or *hashish*) is sold, and were saddened to see it exposed freely and sold in large quantities. Such a traffic would not be allowed in Great Britain or America. Mr. W. S. Caine, M. P., in an address delivered recently in Exeter Hall, London, said, "I went the other day into a chemist's shop in London and asked the shopkeeper if he had any Indian hemp. I was shown a two ounce phial. I said 'I will take that.' He replied, 'You will not.' He would not sell me ten drops, or even two drops. He said it was in the second class of poisons, and that he could not sell it to me without a medical prescription. Yet the Government of India allows it to be retailed to anybody who wants to buy it, although it is one of the most deadly intoxicants the world has ever been able to produce. Mr. Curzon, the late Under Secretary, in reply to a question, stated that twenty-five per cent. of the lunatics of India are made such by this drug. With regard to both Turkey and Egypt the law against the sale and importation of Indian hemp are very draconic. In November, 1887, an order was sent from Constantinople to Egypt to the effect that all hashish brought into Egypt was to be seized and destroyed, and finally in March, 1879, the *importation* and *cultivation* were prohibited by a Khedivial decree which still stands."

The Indian Government, by its new Opium Regulations in Lower Burma, has established a valuable precedent for the Government of Ceylon.

The official circular in the *Burma Gazette* of March 18th, 1893, containing the new Regulations on the consumption of Opium in Burma, states, that "When the new rules come into operation" (which was on the 1st of July) "possession and use of opium by any person in Lower Burma, shall be lawful only if the name of such person is registered; the registered persons of Burmese race being *habitual* consumers of twenty-five years of age or upwards; the registered non-Burman consumers being any person not of the Burmese race, of twenty years of age or upwards, who may choose to register themselves. When the registers are complete and closed, it

shall be . . . an offence for any unregistered person to possess or use opium in any form." Paragraph 4 contains provision for the registration of Burmese doctors and tattooers. Paragraph 5 states that "*When the registration . . . has been completed, no new entries shall be made in the registers except (A) the names of persons who in ordinary course may wish to take up the profession of doctor or tattooer.*" These applications to be "most closely scrutinized,"—"(B) the names of non-Burmese of 20 years of age or upwards who may come to Burma after the present registration has been completed, and who may wish to register themselves."

Applications for registration must always be supported by "the evidence of a respectable resident of the village, supported by the personal inspection of the registering officer." The presence of a medical officer is stated to be desirable where possible, in order to settle doubtful cases.

"The enforcement of this prohibition is to be accompanied by *a strict limitation of issue of opium from each treasury to that quantity, and no more which is required for the use of registered habitual consumers.*"

Sir David Barbour, the Indian Finance Minister, in his recent budget statement for 1893-94, anticipates that these regulations will diminish the revenue, in respect of the consumption of opium in Lower Burma, to the extent of a million and a half rupees a year.

Will not the blessing of them that are ready to perish come upon everyone who seeks to heal this open sore of "Cheery Ceylon," and remove from this beautiful island this fruitful source of insanity, pauperism, and crime?

OUR POOR.

Think of it for a moment: the man, or woman, or child is poor for some cause. Can we cure their deficiencies, nerve their endeavor, discipline their self-control, spur their idle-

Extract from a paper read at a meeting in London, by Miss Octavia Hill.

ness by just a swift gift or so? And if we do not improve them by the gift, must we not do them harm? I am quite awed when I think what our impatient charity is doing to the poor of London: men, who should hold up their heads as self-respecting fathers of families, learning to sing like beggars in the streets—all because we give pennies; those who might have a little fund in the savings banks discouraged because the spendthrift is at least as abundantly helped when the time of need comes; women standing gossiping or quarreling, dirty and dragged, about the door steps, while we are cooking at school for their children the dinner they should be preparing each in the tidy home; others going out to work because we are providing the *creche* instead of leaving the care of the baby to its mother. Is family life forgotten that we seem determined to set up all manner of great institutions with charitable subscriptions, instead of encouraging each member of the family to do his or her work? There is hardly a single necessity of life we do not now half take upon ourselves the duty of providing—coal tickets, bread tickets, blanket-charities, free breakfasts, dinners under cost price, boot-charities, free medical attendance, free lodging in refuges, free schooling, free convalescent aid, free holidays in summer for the children. What is there that we do expect a father and mother to provide for their children?

Impatience seems to me the curse of the time; even our benevolence is in such frantic haste; we hurry even to seem to mend matters, and we make them ten-fold worse, and some of us hardly care. If we could but believe that all our poor are in our Father's hands, that we are called to work with Him for them in His own not hasty but quiet, untiring way, steadily as to a known goal, hopefully as to one appointed, and to be sure that we must work so that when the winds blow and waves rise what we have built may be proved to be founded upon a rock.

TENEMENT HOUSE CENSUS OF BOSTON.*

BY REV. JOHN TUNIS.

Mr. Wadlin has thrown a search light upon the house accommodation of Boston, and the thanks of the city are due to him for the report in which he sums up the results of his observations. If there has been any report of the sanitary condition of a great city as complete and satisfactory as Mr. Wadlin's report, it has not come to the office of LEND A HAND. A full array of facts is given on the subject of every important problem of house accommodation in a great city. This report is a construction of the Tenement House Census of Boston. The first section was reviewed in these columns in December, 1892. It dealt with the number of persons living in rented tenements, the number of families to a tenement, and the number of persons to a family, with percentages in each case for the total population of Boston. Also the subject of rents was carefully treated. It will help to an understanding of the value of this second section to recapitulate the conclusions which Mr. Wadlin arrived at in the first section. According to that first section, it was shown that about one quarter of all the people of the city of Boston living in rented homes, have a separate house. About one half of all these people, or one eighth of the total population, live in houses containing two tenements, many of which are so arranged that the tenants are practically independent. About four-fifths of all persons renting homes, live in houses of not more than three tenements. The average size family is 4.35, and this sized family is found in a tenement of five rooms. 22,441 families, or one fourth of the whole number of families in

*A Tenement House Census of Boston, Section II. Sanitary condition of Tenements from the Twenty-third Annual Report of the Massachusetts Bureau of Statistics of Labor, pp. 1-165, by Horace G. Wadlin, Chief of the Bureau of Statistics of Labor. Boston, Wright & Potter Printing Co., State Printers.

this city, pay over \$10 and less than \$15 monthly rent. It may be well to add that there are in the city of Boston and included in the census made by the Chief of the Bureau of Statistics of Labor, 88,716 families, containing 464,751 persons. 311,396 persons live in rented tenements, leaving 153,355 who live in houses owned by the head of the family.

The present report opens with the sanitary condition of the houses enumerated in the previous report. The sanitary condition of the houses in all wards is treated in great detail. The wards are compared with each other, and arranged in a table according to their freedom from objectionable features. The Boston Herald could not do a better service than to print these tables for the 25 wards of Boston, that every man in the city might know how his ward stands. The sanitary condition of houses is classed as "excellent," "good," "fair," "poor," and "bad." There are outside conditions which have to do with the conditions of streets and sidewalks, with yard spaces, with the amount of sunlight and air, and with drainage. The inside conditions refer to light and air, ventilation and cleanliness.

Now out of 71,665 families occupying rented tenements, 12,018, or 16 per cent., live in tenements whose outside condition was marked excellent; 29,095, or 40 per cent., are marked as good; 22,126, or 30 per cent., as fair; 12 per cent. therefore remain as poor or bad. As to inside sanitary conditions, 8½ per cent. live in tenements marked poor or bad. The 13th ward in South Boston embracing the unkempt districts of Gold and Silver streets, Baxter, and Tudor streets, is the worst ward of the city, although it is only the eighth in the rank of population. The 6th ward, in the North End, embracing such noxious thoroughfares as Salem street and North Bennett street, is the second in the bad re-eminence. The matters condemned in the tables, and located so far as giving districts, are filthy cellars, yards affected by tide water, damp rooms, tenements out of repair, ashes collected at irregular intervals, bad sinks, bad smells, bad plumbing, leaks.

filthy water closets, dirty yards, dangerous stairways, dark hallways, filthy roofs, etc. These tables are so explicit that any one can find out from them what is to be said about his own particular locality. The 24th ward, lying in Dorchester, is the first in the amount of population, the third in the rank of tenement population, and the eleventh in the general sanitary condition. The 22nd ward, which is partly in the Back Bay, but mostly in Roxbury, is the best in its sanitary condition.

In the city of Boston, out of the total renting population of 71,665 families, only 18,476 families have bath rooms. The bath room is the index finger of sanitary conditions, and this portion of the report is especially valuable. 74 per cent. of all the families (the renting families) have no bath room conveniences. They constitute the imperfectly washed portion of Boston, and are three-fourths of all renting families. Of the families having the use of bath rooms, 18,476 only, out of 72,212 renting families, have the independent use of such conveniences. In the 6th ward in the North End, only nine families of 60 persons, have such freedom. In the remainder of the families, the bath room facilities must be shared with two, three, and even five families.

Thirty-five thousand, five hundred and seventy-seven families, comprising 154,215 persons living in rented tenements, have water closets which they use independently, or not in connection with other families. In 15,966 families there is one closet to two families. In 9,939 families there is one closet to three families. There are cases where 14, 15, and even 18 families (67 persons) have but one closet.

Fifty-three thousand, eight hundred and thirty-one of 238,252 persons live in tenements supplied with yards. This is 75 per cent. of all families. (It must be remembered we are speaking only of the families living in rented tenements, less than three-fourths of the total families). 24 per cent. of all families, and 23 per cent. of all persons, have no yards. 15,667 families have a yard exclusively to themselves. 17,444 share a yard with another

family. In one case 41 families of 219 persons have the use of only one yard. The average area of all the 29,431 yards in Boston is something less than 1000 feet, or about 32 feet square. The average yard space to each person in the families enjoying yard privileges, 117 square feet, or about 11 feet square.

Seven families in the city of Boston dry their clothes in the cellar, 75 families make use of a laundry outside of the tenement, 1,069 families use some open lot, 4,710 families use the pulley line, 17,792 families use the roof of the house, 8,269 families use the roof of some shed, 266 families dry their clothes in some room, 38,797 families use the yard. 14,260 people in the city of Boston, go to bed at night in sleeping rooms without any window opening on the outside air. The number of such rooms is 3,657; of this number only 113 can be said to have excellent sanitary conditions. 15 such rooms are set down as bad in every particular of light, air, ventilation, and cleanliness, within and without. 1,896 sick persons were found by Mr. Wadlin's assistants in the rooms of rented tenements, where the average number of persons to a room was a little more than one. 25 per cent. of these were under excellent conditions. 17 per cent. were under conditions as bad as could be. In this case the percentage of persons to a room was almost two. In the former report it was shown that the average number of persons to a room in all rented tenements was 0.91.

We extend our thanks to Mr. Wadlin for this report, whose contents are of simply inestimable value.

INTELLIGENCE.

TEN TIMES ONE CORPORATION.

The Annual Meeting of the Ten Times One Corporation was held Nov. 30, 1893, in the vestry of the South Congregational Church in Boston. Eleven members were present. The minutes of the last meeting were read and approved, and the members then listened to the

PRESIDENT'S REPORT.

At the annual meeting of the society, held in the vestry of Park Street Church, May 25, 1892, the officers were elected for the ensuing year. At the annual meeting in 1893 no quorum was present of the Corporation. An adjourned meeting was held on the 15th of July, when no quorum appeared. A third meeting was attempted on the second Wednesday in October, when again no quorum appeared. This meeting is a meeting called by order of the President, to choose the officers for the remainder of the present year.

We avail ourselves of the week of the charitable anniversaries in Boston to hold a general meeting of the clubs or of their representatives, which has now been continued for several years, on the afternoon of Wednesday, the old Election day. At this meeting a general report was given of the work of the central society and some of its branches, which has been distributed among the members of the Corporation, and need not be repeated here. For the first time we observed the difficulty which the second by-law made in fixing the quorum at ten, for the annual meeting of the corporate members of

the society. There were but eleven of them in all, and several were absent in Europe or in California. No such difficulty will arise in the future, a sufficient number of persons having now made themselves life-members to make it easy to obtain a quorum for our annual business meeting.

The Secretary's report, which is in our hands, in print, presented at the general meeting in May, gives all the account of the work of the several Clubs which seems necessary. I may say, in general, that the larger Clubs manage their own business without any reference whatever to us. It is even difficult to obtain annual reports from them. Thus the Harry Wadsworth Club of Springfield maintains a large reading-room and place of amusement for workmen in the northern part of Springfield. It has a large membership, and undoubtedly expends thousands of dollars annually in such enterprises. But the direction of this Club is hardly conscious of our existence. I met by mere accident, a year since, in Paris, one of the directors of the Lend-a-Hand Club of Flushing, Long Island, and I found, entirely to my surprise, that they maintained an institution even larger than that at Springfield. We had never had any report from them, and did not know of their existence. In the city of Los Angeles, in the same way, I was invited to the Lend a Hand Home for women, where I found two or three large houses thrown together and maintained as a home by a society which considered itself in relations with us, but which had never sent us any mention of its existence. And we do not know whether it is in existence now.

The smaller clubs, however, particularly those in this neighborhood, like to communicate with us with regard to philanthropic movements, which no one of them can carry on alone. Those persons who wish to form Clubs in schools or village communities are certain to write to us for information necessary in forming them. The number of persons who call at our office from day to day for information or suggestion on the various subjects in which we are interested, becomes larger and larger. In this way a

number of general charities seem to be confided to us. I would not avoid them if I could, I could not avoid them if I would. Of these, Mrs. Whitman, the secretary, has made report, in the annual report which I have referred to. At the present moment the most important of them, if measured by the pecuniary standard, are :—

First, the relief of the negroes of the Sea Islands. Our appeal for them, after the great typhoon of August, was suggested by the letters which we received from Mr. and Mrs. Christensen, well known to many members of this association. In answer to this appeal we have received, in large and small amounts, almost two thousand dollars, besides considerable supplies of clothing. And it would seem as if our office was made more and more the centre for the New England contributions for so necessary a charity.

Our report for the last year stated the progress which had then been made in the Noon-Day Rest. This may now be spoken of as a co-operative and self-supporting institution. Each working woman who is in the regular membership, drops into a savings bank on Monday a ten-cent piece, which continues her membership for one week. As there are about two hundred and fifty members, this payment supplies regularly the rent for the week, and a little more. The scale of prices has been so arranged that it shall meet the regular expenses. When, therefore, Mr. Smith, who has been made the treasurer of this special fund, has his monthly bills to meet, he finds himself in funds for paying them from the collections of the week. It is almost absolutely a cash business. The place of this society in the matter was the collection of the original capital by which the linen, crockery, and other machinery of the kitchen were purchased, and assuming the responsibility for rent and wages. This Corporation still bears this responsibility; but, with the exception of a few weeks in the hottest part of the summer, the Noon-Day Rest has borne its own expenses; and if the capital be considered as a loan without interest from the association to the co-operators, it may be spoken of as a self-supporting plan.

Our friend Mr. Edwin Ginn has been so satisfied with the work of the Noon-Day Rest No. 1 that he proposes to establish Noon-Day Rest No. 2, and asks me to take it under my own supervision. We proposed to let it go on so long as it is a self-supporting institution. My own belief is that many such organizations could be made with advantage in different parts of the city.

Third, I directed a wide appeal to be made to the different clubs and to the King's Daughters for the completion of a hospital, to be used as a training-school for nurses, at the Santee Mission in Southern Nebraska. I did this because the head of that mission is a King's Daughter, she has King's Daughters among her Indian pupils, and I supposed that the interest of the King's Daughters could be aroused in her curious and valuable work. But I am sorry to say that the responses made to these appeals have been very small. Miss Worden needs nearly thirty-four hundred dollars, and I had thought that I should obtain on an average ten dollars each from three hundred circles of the King's Daughters.

Fourth, the work of distributing books in the Southern States, directed by Miss Brigham, is a charity of a very wide range, of which the importance increases rapidly. Miss Brigham is just now leaving for a tour at the South, for the distribution of the immense quantities of books and magazines which she receives for her Southern friends. Her plan is to establish central agencies in each of the Southern States, under the charge of reliable people who have the public confidence, for the distribution of reading matters among churches, clubs, societies, and other persons who can be regarded as responsible. Last year we were able to collect for her various expenses of freight, etc., \$297.00. This year I had hoped that we should collect five hundred dollars for the same purpose, but the report made me on Tuesday last shows that thus far only \$70.00 had been received. Miss Brigham's report last spring seemed to show that she had reached nearly ten thousand different persons by the books, maga-

zines, and papers which had been regularly distributed to them.

The sum of \$627.00 was received for the needs of a single person, an invalid who was in treatment in one of the Boston hospitals, and who is known in our books as the "Uncomplaining Teacher." Here is an instance, first, of the *esprit de corps* of the community of teachers, who contributed very largely for the needs of one of their number whom they did not know, and second, of the influence of a public appeal which makes a concrete statement of a particular want. This sum is one of our largest separate receipts, but that is because the case interested individuals who want to be of use to individuals.

Every summer we have found occasion for a special fund which we call the "Outing Fund." It is not a large expense; in the last summer it amounted to \$307.60. It enables us to send to proper homes in the country men and women who seem to have been left by other agencies in Boston, and in many instances it has resulted in personal friendships which are a benefit afterwards to the persons thus relieved.

Mrs. Whitman's report of last May showed that, in the preceding year we had opened nineteen accounts for various purposes like these. I have mentioned only the largest. One of these is the account of "Special Cases," under which are included many small accounts. Such an account means that we have a sum of money sent us for the benefit of a particular person, and it is not necessary to enter on our books anything more than a memorandum of that transaction.

In the last report I laid before the association, I expressed the hope that we might be able to publish the song-book which has been now two years in manuscript, and possibly some other hand-books which would be of use in the organization of Clubs. But we have never had money enough to invest in such an enterprise. The plates of the song-book would cost probably two hundred dollars, and I have never felt justified in authorizing so large an expenditure. If Mrs. Whitman

were not engaged as editor of *LEND A HAND* it would be impossible that she could give so much time, energy, and thought as she does to the detail of our separate charities. I have directed that three hundred dollars a year should be allotted to her from our treasury, for the time and work, absolutely beyond price, that she gives to the adjustment of the very curious and intricate matters which are brought before us. My favorite story, when I am asked what we do in the Central Office, is, that of one morning, it is said, and I believe truly, that within an hour there appeared two applicants for our aid, one of whom was a young man who wanted a girl to push a baby carriage between eleven and twelve o'clock on Monday mornings, and the other was a bishop from Louisiana who wanted us to contribute five hundred thousand dollars toward the endowment of a medical college. The geographical range of correspondence and inquiry is also very wide. Within an hour, a few days ago, we gave our messages for Ramabai's Clubs in Poona to Mrs. Andrews, I received a farewell visit from Mrs. Sharp, of Monrovia, Liberia, and wrote a letter for her to her own Club of black girls, rescued from savagery by the Liberian troops. While I was doing this, I received a visit from two ladies from the Pacific coast, representing the Club in Portland in Oregon, which took upon itself the support of the Waldensian school in Sienna in Italy. In an hour's interview, we thus touched four continents and three oceans.

There is a good deal of office expense, for which we receive no immediate remuneration. For most of the charges for circulars, and for printing, we cannot make a separate demand upon those who receive the benefit, and we frequently have to give away badges and rituals to those who are opening new Clubs, and to trust their future liberality to repay our expenses. The charge for such office expenses in the year 1892-3 was \$489.95. In theory, this is met by a request to each Club in correspondence with us to send us ten cents a year for every member. Some of the Clubs loyally meet this charge. Others consider it so small that they forget it. We

also have the payments made by life-members, and I have considered it better not to attempt to fund these entrance fees, but to use them at once for our annual purposes, regarding the property which we hold in stereotype plates, etc., as represented by them. We have now eleven life-members, from each of whom has been paid twenty-five dollars into the treasury. In looking forward to the next year, I hope we may obtain at least ten such memberships, which will relieve the treasurer by a payment of two hundred and fifty dollars.

Finding that such means were not sufficient for maintaining the Central Office, I devised a plan last year which has proved successful. Constant appeals being made to me and Mrs. Whitman to be present on anniversaries of Clubs or other charitable associations, I laid down the general rule that I would go to such places to speak for an afternoon, if they would pay twenty-five dollars to the central treasury. Some Clubs have availed themselves of this rule, and we have been enabled in this way to name persons to life-membership as representing on our books such contributions.

If the association pleases to elect today substantially the same board of officers that have served it for the last year, we shall go forward on very much the lines which have here been indicated. The publication of the magazine LEND A HAND will devolve upon a corporation of those who have taken shares of a hundred dollars each for that purpose. This Corporation will be entirely independent of the Society of Ten Times One, which meets today, and chooses its officers. Our business in the past has been not even to attempt the formation of a large number of Clubs, but to give some slight system and mutual support to those which exist. This seems to be likely to be our policy in the future. Yet, as time goes on, we receive one and another suggestion of value from heads of Clubs at a distance, and it is possible that in the future this record of the Central Office may have more inter-

est, as showing what can be achieved by a larger contribution and a larger constituency.

The late Mr. Martin Inches was the first of our friends to make himself a life-member after this Corporation was formed, and he is the first whose death we have to regret. He had always taken the kindest interest in the affairs of the society. Again and again he has met me in the street and stopped me to give me money for any case of need which I thought pressing. He seemed to be glad to be called upon to assist in any public or private want, and he earned by his liberality the gratitude of hundreds who never knew his name.

Mr. Inches died, greatly to the regret of his friends, on the 28th day of April, 1893.

The following list of officers was elected :

President, EDWARD E. HALE,
Vice-President, MISS HELEN F. KIMBALL,
Clerk, MRS. BERNARD WHITMAN,
Treasurer, J. STILMAN SMITH.

DIRECTORS.

EDWARD E. HALE,	MARTHA H. BROOKS,
EMILY P. HALE,	H. E. FREEMAN,
WILLIAM HOWELL REED,	BENJAMIN KIMBALL,
HERBERT D. HALE,	EDW. H. GREENLEAF,
ELLEN D. HALE.	

HOW TO RELIEVE DISTRESS AMONG THE POOR THIS WINTER.

In view of the hard times that may be expected this winter, the undersigned charitable societies join in making this statement to the public :

To diminish as far as possible the sufferings of the poor, more money than usual will have to be provided, and also more personal service in volunteer visiting.

The emergencies of this year will be of the same kind as in other years, only greater in number and degree. Such emergencies the various charitable societies of the city have been trained to meet by long years of experience and faithful study, but they will need efficient and increased support from the public.

It must be remembered also that the best means of averting suffering will be the continuance of legitimate employment and of all expenditure that means employment.

No society wishes to take the place of such work or of private charity. Every one knows personally of poor people whom he wishes to help in his own way, and no doubt the number of these will be greater than usual this year; but worthy families without friends able to help them, will more than ever be brought to the notice of the societies.

Hard times increase also the number of unworthy persons who ask aid. To give money or food to persons who ask it in the street, at the door, or in the business office, is worse than useless,—indeed, it is generally harmful, and leads to untruthfulness and deception. The money now wasted in this way, if given for genuine need, would do much good.

Those believed to be in need, but not known personally, should be referred to some trusted charitable society who will investigate thoroughly and obtain necessary relief. If you can, send or promise to such society what relief may be found judicious.

There are societies enough to meet all needs, but they appeal to a public full of generous impulses for larger gifts of money.

If an announcement were made that, in expectation of distress, new societies and new methods of relief had been organized, it would have the effect of drawing in persons from the country and from the less well-paid kinds of work, in the hope of getting a share of the new charitable aid.

The work of some societies is done almost wholly by volunteers, and new helpers are always welcome. The more

the well-to-do and the poor know each other, the better it will be for both.

We, the undersigned, beg the public-spirited and charitably disposed not to give without knowledge or investigation, and, above all, to join in personal visiting and in the most generous contributions possible to the existing charities, so that all suffering that is avoidable may be escaped during the coming winter.

(Signed)

Associated Charities of Boston.

Particular Council Society of St. Vincent de Paul, by John J. Mundo, Sec'y.

Boston Provident Association.

Howard Benevolent Society.

Industrial Aid Society for the Prevention of Pauperism.

City Missionary Society.

Young Ladies' Charitable Society.

Episcopal City Mission.

Boston Children's Aid Society.

German Aid Society.

United Hebrew Benevolent Association.

Scots' Charitable Society.

Woman's Relief Corps, Department of Massachusetts.

Women's Educational and Industrial Union.

Dorchester Employment and Relief Society.

Jamaica Plain Friendly Society.

Boston Young Women's Christian Association.

Boston, November, 1893.

MASSACHUSETTS CHARITABLE FIRE SOCIETY.

It seems, from the very entertaining history which Mr. Sprague, the secretary of the society, has just published, that with a single exception, it is the oldest of the incorporated charitable societies now existing in Massachusetts. The history is only too short for the antiquarian reader, or indeed for any one who has any interest in the real life of the earlier

Brief History of the Massachusetts Charitable Fire Society, by Henry H. Sprague. Boston: Little, Brown & Co.

part of this century in Boston. It is amusing in places ; it is often pathetic.

One of the well authenticated statements which give life to the history of the early Christian church, relates, oddly enough, to fire companies. The Roman Empire from Augustus down, was so afraid of meetings of the people,—precisely as Napoleon III. was afraid of them in Paris,—that every meeting of every sort was prohibited, or was closely encumbered by the presence of the imperial police, excepting the meetings of firemen. If there were a fire, the fire companies had to turn out, and they had to turn out very promptly, and you could not send to an imperial office for a permit for a meeting. So there were certain privileges granted to firemen, in Trajan's time, and in times which followed, which were not granted to any other community whatever. There is an element of humor and an element of pathos in such a bit of history as this.

History repeats itself, and it seems that in a wooden town like Boston, which has been burned over and over again since its foundation, exactly the same conditions produced very much the same result, and this dear old Massachusetts Charitable Fire Society sprang into existence. It had a good many objects, but all of them were for the good of mankind ; and it united, therefore, not only active firemen, people who knew how to carry buckets and to go up on ladders, but the best literary forces of the town. The ministers were members of this Fire Society just as much as the ladder-men and bucket-men.

Quite up to the memory of old men now living, this society maintained an "annual discourse." The poets of the day wrote odes, the Langs and Chadwicks of the day composed music, and the vocalists of the day "rendered the odes," with distinguished success. According to the fashion of the day, contributions were made for the relief of sufferers and for carrying forward the general purpose of the society. We have changed all this now. We send a steam engine to do our pumping for us, and with the sound of Dr. Channing's

and Mr. Farmer's electric alarm sounding in our ears, we sit at home and read about the fire companies of older times, or perhaps, in Mr. Sprague's entertaining book, of the way in which our fathers did or did not put out their fires.

One of the last appearances of the old fire companies and their old buckets, some of which are still preserved as heirlooms in the halls of well-established families, was the famous fire in Court Street, in Boston, which was so destructive. That fire is responsible for the destruction of the second volume of Winthrop's manuscript, a greater loss to the present age than the hundreds of deeds and wills which went off in puffs of smoke at the same time. The organization of companies which could be under closer discipline has gone farther and farther, till now we have bodies of well-trained men who are always waiting, hoping that there will not be a fire, but ready, if there should be one, to appear upon the instant. It was well said, after the Thanksgiving fire of three years ago, that while this wire or that failed in its duty, while corporations which had been established by human greed obstructed each other and perhaps caused the great calamity, the two elements of the battle of that terrible day which could be relied upon were the fire department and the water supply of the city of Boston. Men died in the discharge of their duty, and water rose to its own level by an eternal law, and we had an object lesson in that great business, which men are so apt to forget, of relying upon the eternities. Mr. Sprague, with capital literary skill, and the most painstaking antiquarian delving, leads us along through the steps, as we may call them, in history, by which a civilized community comes, not to perfection, but so near the ideal of perfection, to the point where we stand now in the arrangements of to-day.

TUSKEGEE IN HER "TEENS."

R. C. BEDFORD.

Tuskegee is now in the 13th year of her work. About 700 students have been enrolled, not including nearly 200 children who attend the model school. Including teachers, superintendents, and their families, nearly 1000 souls are involved in the daily operations of the school. It covers many acres of ground, and has come to be more like a village than a school. A busier or more thrifty community it would be difficult to find. About 400 of the students work every day and receive two-and-a-half hours instruction at night. The balance are day students, and have from one to two work days per week. In the laundry 4000 pieces are washed each week, wholly by hand. The dining rooms, kitchens, mat-tress factory, sewing rooms and millinery shop give employment to a large number of girls. Four forges are kept in constant use in the blacksmith shop. A large addition, with a small foundry, is now being made. Cassedy Hall contains wheel-wrighting, carriage-painting and trimming, with large harness, tin, and shoe, shops. Near by are the saw and planing mills, the Slater carpenter-shop, with its furniture-factory, where all the school furniture and much for outside parties is made. The printing office is the only job office in the county. The printing presses are now run by an engine made at the school blacksmith shop. A large number of girls and boys are constantly busy setting type, folding, stitching and binding. About the grounds, bricklayers, plasterers, painters and carpenters, are always at work, making repairs and putting up new buildings. Nearly a million bricks per year are made, with only the rudest kind of machinery, while all who are not otherwise employed find abundant opportunity in the cultivation of 500 acres of land, and such miscellaneous

work as is afforded in connection with so large an institution. The night school and the industrial work go on during the whole year, and often in the summer months, are pushed with new vigor, as, in addition to all the other things, there comes the work of the canning factory, in canning and preserving fruits and vegetables. An illustration of the value of this work is seen in the fact that last year, at an average of 6 cents per hour, the students earned nearly \$40,000 toward their board and other personal expenses. While doing this they were learning trades and building up the school plant, so that after twelve years in which the school has spent \$233,840.39, it is estimated that, at least, \$180,000 remain in grounds, buildings, and other equipments. With the beginning of its thirteenth year under such favorable circumstances, notwithstanding the hard times, it must be said that this work of Negroes for Negroes, is no longer an experiment.

TUSKEGEE, ALA., Dec. 1, 1893.

COLUMBIAN VITAL-ART ALLIANCE.

COLUMBIAN CONVENTION, AUGUST, 1893.

To all friends of vital education and of a living national art.

GREETING.

At the Great International Convention which brought together so many sincere and honest teachers from every land, the spirit of many revered leaders and martyrs for education in the past seemed present to inspire, with renewed loyalty and energy, those devoting their lives to the intellectual and moral service of fellowman.

The great principles of sincerity, spontaneity, naturalness and organic evolution of soul life from within itself outward

(rather than by arbitrary and extraneous stuffing, forcing, or ticketing processes), became pronounced, and more and more the wisdom of natural methods and of alliance with nature, became clear.

Hence as interpreter to nature, and as inspirer to beauty in thought and action, the essential necessity of sound national art education became self-evident and imperative.

A wide-spread sentiment of anxiety, however, as frankly declared itself, lest mechanical and externally imitative systems (being pushed through public and even professional schools by purely speculative agencies, professing "cheap and easy" substitutes for honest growth) would, by such mimetic processes or stereotyped recipes, stultify the wholesome development of national art, and undermine sound taste for natural beauty in the young.

On account of this conviction, an active alliance was proposed and organized, appealing to sincere teachers everywhere, to the end of protecting their country and its young against such educational spoliation and betrayal; and to co-operate with each other to the utmost of their power—freely along individual lines—to advance the cause of vital and organic art, expressive of sincere personality and national sentiment in art and artist-artisanship.

As a brief compendium of our chief convictions (which yet admit the largest liberty for personal applications),

We believe—with Goethe—that :

"The beautiful is a manifestation of the laws of the universe."

And—with Michael Angelo—that :

"A true work of art is a reflex of divine perfections,"

And—with Dante—that :

"Art follows the spirit of nature, as far as possible, and thus must be God's grandchild,"

And that she "follows" not in the servility of "the letter which killeth," but in "the spirit which giveth life," in living appreciation and reproduction of the beautiful sentiments,

admirably intelligent methods, and controlling principles, which nature manifests.

That farthest possible from dead literalism, from externalism, from superficial mimicry, and from all wooden "processes" or pride in "tricks and borrowed plumes," the sensitive poetic or artistic spirit rises dominant, receptive, original, serene, cultivating the intelligence and feeling of students, and through them of the community; and permeating every material with a dignity and value far above material itself.

That this spirit should ever freshly sympathize with and express the new age, new personality, new nationality which reflects it, even as each mountain lake reflects—but tones anew—the eternal skies above it.

To this end, therefore, art education should nobly appeal to and inform the spirit of the young and of the community, with nature's vital life, vital principles and vital methods, organically developing the (inner) artistic faculties of the learner; his fresh and free observation; his artistic analysis, appreciation, taste; his discrete judgment in selection, invention, and agreeable arrangement; his poetic and pictorial sensibility, imagination, and interpretive power; with perception of character and individuality in expression; and such acquaintance with natural, national and local sources of suggestion—such appropriateness of material to use—as shall beget new inspiration combined with propriety in adaptation, which forever constitutes essential "style."

N. B.—All friends to whom this is officially sent, and who are in harmony with the aims and spirit of the alliance, are cordially invited to become members, and to sign and return the accompanying constitution. In addition, indicating three select names as candidates—all to be duly acted upon for membership.

Signed for the Committee,

JOHN WARD STIMSON, *Secretary.*

BEST BOOKS ON THE SUBJECTS.

AMERICAN WILD FLOWERS.

By Prof. GEO. L. GOODALE.
51 Magnificent Colored Plates by ISAAC SPRAGUE.
Popular descriptions, with the most truthful and artistic illustrations. No equal to this standard volume has as yet appeared. Price reduced. 4to, cloth, extra, \$7.50, net.

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By Prof. D. C. EATON, of Yale College.
81 Full Size Colored Plates of all the Species.
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